

THE  
MISSIONARY HERALD.

VOL. XCI.—OCTOBER, 1895.—No. X.

In the October number of the *Herald* we report our receipts for the closing month of the fiscal year, as also for the whole year. To these figures we have looked forward with deep solicitude. They are as follows:—

	August, 1894.	August, 1895.
Regular donations . . . . .	\$39,056.53	\$46,774.16
Donations for special objects . . . . .	9,735.97	3,171.71
Donations for the debt . . . . .	1,000.52	6,802.25
Legacies . . . . .	33,312.03	16,586.13
Total . . . . .	\$73,014.05	\$75,334.25
	12 mos. last year.	12 mos. this year.
Regular donations . . . . .	\$385,150.44	\$425,373.11
Donations for special objects . . . . .	60,187.18	45,559.04
Donations for the debt . . . . .	37,770.63	47,071.32
Legacies . . . . .	183,768.51	150,435.16
Total . . . . .	\$666,876.76	\$666,438.63

INCREASE in regular donations, \$38,222.67; decrease in special donations, \$14,628.14; INCREASE for the debt, \$9,300.69; decrease in legacies, \$33,333.35; net loss, \$438.13.

As compared with last year we have a net loss of a little more than \$400. The real losses for the year have been in legacies, which show a shrinkage of more than \$33,000. The donations from the living are in very generous advance over the previous year and inspire us with courage. An increase in regular donations of nearly \$39,000 is pleasant to record. It has been a year of the utmost economy in all our expenditures, which have been several thousand dollars less than last year. We have been burdened with the necessity laid upon us of refusing the urgent appeals from the mission fields. The debt has been constantly staring at us as a kind of menace. As a result of care and watchfulness we have been able to prevent an increase of the debt, in fact to reduce it slightly. It will be interesting information to learn that 305 churches have contributed to our debt during the year, 231 individuals, and 3 foreign missionary churches. Noticing the amount given by these few we are led to inquire as to the splendid result if one thousand churches had made such an offering and a few more individuals. Certainly our debt would have disappeared.

By reference to the last page of the cover our readers will notice that Joseph E. Brown, Esq., No. 123 Remsen Street, Brooklyn, N. Y., is chairman of the Committee of Arrangements for our coming Annual Meeting. All requests for entertainment should be addressed to him.

OUR friends in Brooklyn are making extensive preparations for the Annual Meeting of the Board which begins its sessions in that city on October 15 at 3 p.m. A large attendance is expected. Abundant hospitality is provided for all those who are entitled to the same, and the Committee of Arrangements hold themselves ready to procure places of entertainment to all others who may apply, either free or at the most reasonable price. We sincerely hope that all our Corporate Members and all friends of the Board will rally at this Brooklyn meeting to make it one of great power. It will not be too late to procure places of entertainment. Questions of grave importance are to be considered in reference to the maintenance of our missions, and something should be done beyond the passing of resolutions. Let there be much prayer on the part of those who go up to these assemblies, as well as by those who do not go, that wisdom and grace may be given to devise liberal things for the extension of the kingdom of our Lord.

GREAT differences of opinion prevail among missionaries in China as to the ultimate effect of her reverses upon the life of her people. Many anticipate that through the shaking up they have had there will come a new and great impulse towards better things. Dr. Sheffield writes that "the sleepy conservatism of China has received a great shock, and men are quite sure to be more inclined to listen to new thoughts than they have been in the past." On the other hand there are missionaries living not so near the capital as Dr. Sheffield who think that the shaking up has not been sufficiently severe to get the natives out of the old ruts. Of the hundreds of millions of Chinese only a small percentage have sufficient knowledge of what has occurred to be much concerned about it. In the vast interior of the empire the people are profoundly ignorant of the war and its outcome, and if they know anything about it believe that the Japanese, though victorious at first, were finally compelled to give up the contest because of the valor of the Chinese. There certainly seems some reason to fear that the conservatism of China is too deep-seated to be greatly modified by her recent experiences.

In our notice of last month of the new schooner to take the place of the *Robert W. Logan*, we were in error as to the time when the vessel would be completed. The promise is that she will be ready early in November. She will sail immediately for Ruk by way of Kusaie and will carry a mail for both stations. Letters, which may be addressed in care of Rev. Walter Frear, No. 7 Montgomery Avenue, San Francisco, should be forwarded in season to reach that city by November 1.

By some mistake it was reported in at least one of our daily papers that Secretary Barton started from Boston on his mission to Japan on Sunday morning. This is not the truth. Dr. Barton with Mr. Ellison left Boston at 10.30 Monday morning, September 2. Reaching Chicago in the afternoon of Tuesday they were joined by other members of the Deputation and enjoyed the entertainment and reception at the home of Mr. Blatchford. The same evening they started for the Pacific coast with all their plans made to stop travel on the following Lord's Day. These brethren will "Remember the Sabbath day to keep it holy."

ON Sunday, July 7, at Tung-cho, China, Rev. Dr. D. Z. Sheffield, while returning from church by an unfrequented path, was suddenly set upon by two Chinese workmen, brothers, whom he had employed for years, who were armed with a knife and hatchet, and the marvel is that he escaped with his life. The leader of these brothers, Tsao ta, was a fine workman, but subject to attacks of mania. He had at several times been violent, and a few weeks previous to this attack on Dr. Sheffield he had assaulted a fellow-workman. He probably took offence at Dr. Sheffield's message to him not to carry out his threat to kill the workman whom he had thus attacked. Though the assault was a most savage one, thirty-two distinct wounds having been counted, besides many bruises, Dr. Sheffield at last accounts seemed to be recovering, and it is hoped that he will suffer no permanent injury from his wounds. His escape seems little less than miraculous. In the absence of most members of the mission, he was very carefully and successfully attended by Chinese physicians and nurses; and Mr. Wilder, in reporting these circumstances, says that Dr. Sheffield owes his life to the faithfulness and skill of his Chinese friends. "Their devotion and real gratitude to Dr. Sheffield are constantly manifest. They come in streams from the city, from out-stations, and from Peking to help, and to ask after his condition. As nurses they have proven untiringly faithful and tender." There is no political significance in this incident, nor does it indicate a temper among the Chinese about Peking at all like that shown in other provinces. The officials of the city have made both official and personal calls, one of them detailing two horses and a groom for the use of the two Peking doctors. Another official after his visit sent back his fan to Dr. Sheffield, saying that "it would give a gentler breeze than the palm leaf the nurse was using." All our friends will join with the mission in the earnest prayer that this life, so wonderfully spared, may be greatly prolonged.

AT the time of our going to press, there is nothing to be said definitely as to the European situation in its relations to Turkey. The complications are many; the reports as to what the Powers are intending to do are confused and contradictory. Perhaps before these lines reach our readers there may be some developments, but at present everything seems uncertain, with apparently many chances for the defeat of schemes for reform. One thing is certain, however, that the Powers are busy in their negotiations, and that thus far the Porte has declined the proposals that have been made. Our readers will understand the reasons for our reticence in discussing these matters. May He who rules over all guide in these delicate deliberations and bring to pass his own wise purposes.

IN the article in our last number on "Hymns and Music in the Marathi Mission," the name of Mrs. Mary E. Bissell, widow of Rev. Dr. Lemuel Bissell, should have been given instead of that of Mrs. H. G. Bissell as a contributor to the collection of children's hymns. Mrs. Mary Bissell was the editor of the collection called the *Bulbul*. In making this correction we note the fact that Mrs. Bissell, after having served forty-four years in the Marathi Mission, is now returning, after a furlough in this country, to her chosen field of labor, where two daughters and a son with his wife will unite with her in the prosecution of that blessed enterprise to which she and her husband gave themselves in their younger days. May the blessing of the Lord go with her and her children!

"A good enough religion for them," is a remark often heard concerning Hinduism for the people of India, or of Confucianism for the Chinese. But the inquiry should be as to the effects of these religions upon those who hold to them. To a question on this point Rev. Dr. J. P. Jones, of the Pasumalai Institution, sends an answer which we commend to the attention of those who speak admiringly of Hinduism. He says :—

"So far as Hindus are concerned, the Vedic teachings and the philosophic systems of Brahmanism — of which so much is said on American platforms — have very little, practically nothing, to do with their daily lives. They have the completest legal code and ceremonial system of any people on earth. It enters every detail of their life. At the root and permeating every fibre of this is the caste system, to which every Hindu is an abject slave. This externalism is the alpha and omega of religion to ninety-nine out of every hundred Hindus. They are bound to it by an inexorable law, so that the Hindu never practically advances beyond the question, 'Is this act which I am about to do consonant with the caste rules and religious rites of my people?' They think over and are affected by religious *truth* about as much as they are by modern explorations to the north pole. Moreover it should be remembered that Hinduism has accomplished in the minds and lives of its votaries a complete divorce of morality and religion. The most 'holy' and most highly venerated men, religiously, in India to day are known everywhere to be highly immoral, the moral lepers of the community."

As an illustration of the fact that the people of France are not a unit in respect to the efforts of France to conquer Madagascar, we quote the following from a French newspaper, the *Chambre Haute* : "A religious service has taken place in all the Protestant Reform churches in Paris to pray for a blessing on our French soldiers and marines of the expedition against Madagascar. Wretched expedition, of which the promoter is Jesuitism under the veil of patriotism ! Poor France !"

THE *Chronicle* of the London Society in its last issue has an interesting paragraph in reference to a new organization in Great Britain to be entitled "The Industrial Missions Aid Society." The scheme has been started by Mr. F. W. Crossley, of Manchester, the idea being to encourage industrial missions wherever there is promise that they can be conducted on a self-supporting basis. Such institutions always need aid at the outset in securing their plant and in starting the industries. It is believed that no attempt should be made to foster institutions wherever there is no such promise of speedy self-support, but where there is this promise, it is designed to make loans at a low rate of interest, and to afford aid by such counsels as experience may suggest. This movement is started in distinct recognition of the fact that it is not the province of missionary boards which collect money for evangelical work, to undertake industrial enterprises. Yet these enterprises are most valuable coadjutors in enabling converts to provide for their own support, especially in communities where the very fact that they have turned from the old faith puts them under the ban of their neighbors. This proposed scheme will be watched in many parts of the world with great interest and sympathy.

WHILE there are many in this and in other Christian lands who are continually decrying missions, claiming that they are accomplishing nothing, it is most interesting to find a great number of witnesses in the regions where this work is carried on, though not personally identified with missions, who are giving emphatic testimony to the good they are doing. We find in a recent number of *The Harvest Field* an extract from a Census Report of the Travancore District of India, which was written by a government official who is a Brahman. The testimony would be valuable if the writer were merely an officer of the civil government, but when he is also a man of another religion, what he says of the work that Christians are doing cannot be termed prejudiced. He certainly knows of what he is speaking, and he would not be likely to say what he does of the services of foreign missionaries unless it were true. These are his words : —

" By the unceasing efforts and self-denying earnestness of the learned body of the Christian missionaries in the country the large community of native Christians is rapidly advancing in their moral, intellectual, and material condition. But for these missionaries these humble orders of Hindu society will forever remain unraised. Their material condition, I dare say, will have improved with the increased wages, improved labor market, better laws, and more generous treatment from an enlightened government like ours ; but to the Christian missionaries belongs the credit of having gone to their humble dwellings and awakened them to a sense of a better earthly existence. This action of the missionaries was not a mere improvement upon ancient history, a kind of polishing and refining of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and oftentimes in the teeth of opposition and persecution. I do not refer to the emancipation of the slave, or the amelioration of the laborer's condition ; for these always existed more or less in our past humane governments. But the heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown to ancient India. The Brahman community of Southern India are not doing to the lower classes what the casteless Britisher is doing to them. I do not mean that our cultured Brahmins are a whit less sympathetic to them than the most refined or the most kind-hearted Englishman of the day. But what I mean is that our organization as the chief caste of the Hindu community does not provide systematic help or means of relief to them. We have regular institutions all over India, for instance, for doing charity to Brahmins, but none such either inculcated in books or practised by recent ancestors to the Chàndàlas. This is an undoubted defect. The credit of this philanthropy of going to the houses of the low, the distressed, and the dirty, and putting a shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmins, or even the high-caste non-Brahmins, can claim this credit. It is a glory reserved to this century of human progress — the epoch of the happy commingling of the civilization of the West with that of the East."

An incident, narrated by Mr. Dorward, of the Zulu Mission, illustrates the wonderful power of the gospel to sustain and cheer not only those who have been trained under Christian influences, but also those who have been brought up in heathenism and who have late in life heard the message of divine love. "Imagine," writes Mr. Dorward, "a grass hut with no windows and a door about

two feet in height ; the floor is of hardened earth, there is no chimney, and the roof is black with the soot of years, and there are rents in the wall. Entering, I saw, as soon as my eyes were accustomed to the darkness, a sick woman on a mat and covered by a thin blanket. Of furniture there was none ; there was not a sign of anything that would relieve her sufferings or cheer her loneliness. She had the appearance of a heathen woman, and all the discomforts, too. Though very sick, her eyes were shining and her face bright and intelligent. It was a joy to find that she knew much about the Saviour, and that she knew him to love him. She was very destitute, even for a native ; and when the weather is cold she borrows blankets of others during the day, and shivers under her own single blanket during the night. Sleepless and disturbed by coughing, yet she was happy, and she wonders why she can be so happy and yet be so ill. The joy of the Lord is her strength, and this is apparent to all beholders. It is a marvelous sight, and I thanked God and took courage."

It is an interesting fact that our mission paper in Mexico, *El Testigo (The Witness)*, edited by Rev. John Howland, of Guadalajara, has been adopted by the United Society of Christian Endeavor in Mexico as their organ, and gives two pages of each issue to that department. On June 1 a special Christian Endeavor number appeared, giving the history of the movement and a full description of the society and its mode of working. Cuts kindly donated by *The Boston Herald* have since appeared in connection with the report of the Boston Convention.

AMONG the papers of our late Treasurer, Mr. Ward, we find a letter on which he had made a commendatory endorsement. The letter was received several years since, under circumstances quite similar to those under which the Board now finds itself, but the Treasurer had kept it by him, as his note says, that its "sweetness" might be long remembered. Here it is :—

Please apply the enclosed \$200 to reduce the debt of the A. B. C. F. M. After long hesitation and misgiving, and a little pang of regret, at length, with grateful joy and hope—transferred from an investment bearing a net twelve per cent. annual interest, and secured by mortgage on improved lands—to the Bonds of the Kingdom of Heaven, with their manifold more, annually and perennially, to self and to children, and their absolute and perpetual security.

Anonymously yours.

Are there others who seek a like permanent investment ?

ONE of our missionaries in a great city of China (it may be as well not to mention names) reports that the leading officials of the city sent him a request to meet them at a place which they named for a quiet conference. Accompanied by another missionary, the two were received with the honors paid to the governor of a province. Passing through a double line of soldiers a military salute was fired, and ceremonies were carried out according to the "Book of Rites." After a collation had been partaken of, the theme of conversation was largely China and her relation to the Western world. These officers commented with severity upon the evils of the government of China, but evidently felt helpless and hopeless as to means of reform. The object of this conference seemed to be solely to gain information and to establish friendly relations. The incident is certainly a striking one, and serves to show the impression which some at least of our missionaries are making on Chinese officials.

APROPOS of the incident in the *Missionary Herald* for March illustrating the fidelity of Protestants in Turkey, a missionary sends the following: "In one of the towns on the Black Sea, near Cape Jason, which still preserves the memory of the Argonauts, the brethren were making preparations with glad and tender hearts to celebrate the Lord's Supper, during a missionary's visit. Among the candidates for membership was a man whose examination was interesting and acceptable, but the brethren began to say: 'He has sent merchandise on board steamers on the Sabbath, and so violated the Lord's day.' It appeared that his business was shipping eggs and apples in season to the Constantinople market, and the town not being large enough to warrant regular calls from the steamers, merchandise must be loaded when a steamer chanced to anchor, at the penalty of serious delay and pecuniary loss. The brother answered: 'True, I did so, but I have given that up, and never attend to any business now on the Lord's day.' His brethren said: 'We know that, and are satisfied that you will infringe on the sacredness of the Sabbath no more, but we do not feel sure that your position is fully known in the market yet. Others may not realize the change you have made, and your reception to the church now might be quoted against the church. We think you had better wait until your reputation is established with all the merchants of the place.' He acquiesced in this decision. It would be possible to commit the goods on Saturday to a Turkish boatman who had observed his sacred day on Friday, but that would not satisfy the claims of conscience. This standard is not required by missionaries, for missionaries have visited that place comparatively little. It is the result of the simple acceptance of God's Word as the rule of faith and practice, and the conscientious endeavor to live up to its teachings. It is pleasant to add that at a subsequent communion season the brother was welcomed to that fellowship at the table of the Lord for which his heart longed."

THE Pasumalai Institution of the Madura Mission has at present 351 students, under the instruction of three American missionaries and twenty native teachers. Its several departments embrace a College, High and Middle Schools, Normal School, Practising School, and Theological Seminary. Its Jubilee celebration was to be held on the nineteenth of September current, for it was in 1845 that the Theological Seminary, started three years previously, was transferred from Tirumangalam to Pasumalai. The Institution is one of the most valuable within the whole field of the American Board. During the half-century \$30,000 have been expended in buildings and not less than \$100,000 in its support. This is a very modest sum in view of the wide-reaching influence of the Institution. Many a single building in our American colleges has cost more than the whole Pasumalai Institution has cost during the half-century of its life. But an endowment is greatly needed, and in connection with the present Jubilee celebration it is hoped that something will be accomplished toward this end. Dr. Washburn, the Principal, reports that nearly all the mission agents have contributed toward the endowment a month's salary, which they have paid in monthly instalments during the past three years. With such a generous effort on the ground it is hoped that aid will be received from friends in all parts of the world. The Institution deserves the highest commendation as an agency for building up the kingdom of God in Southern India.

**NOT HOLDING THE ROPES.**

THAT was a most suggestive metaphor which William Carey used more than a hundred years ago when talking with Andrew Fuller, Ryland, and others about the new foreign missionary work which they had in mind. Fuller had spoken of the mine in India "that seemed almost as deep as the centre of the earth," and he asked, "Who will venture to explore it?" "I will venture down," said Carey, "but remember that you must hold the ropes." "This," said Fuller afterwards, "we solemnly engaged to do, pledging ourselves never to desert him as long as he should live." English colliers of that day did not have, for their convenience and safety, the perfected machinery now employed at coal mines. They went down into the dark and damp pits, trusting solely to the strong hands and faithful hearts of those standing upon the surface, who recognized the laborious and dangerous errand upon which the miners had gone, and with hands upon the ropes were ready at the slightest signal to draw them to the surface or send down supplies. These toilers under the ground would have found their labors wholly useless, and even their hold on life very uncertain, were it not for the support of those who had sent them down into the darkness. A neglect to hold the ropes would have brought on all who are guilty of the offence the swift and terrible condemnation of every right-minded person.

Carey and all who have followed him in the missionary work have indeed gone down into a pit. Heathenism in some of its forms is specially dark and repulsive. No coal mine ever developed a damp more calculated to depress the spirits or more perilous to life than is that moral and spiritual miasma which missionaries encounter in lands where the gospel has not brought in a better atmosphere. We do not refer specially to deadly climates or hostile people, though recent experiences, especially in China, show how far from true is the idea that the age of martyrdom is passed. But more to be dreaded than physical dangers are the benumbing influences of false religions upon the lives of the people for whom the missionaries labor, the indifference and want of spiritual apprehension against which they must contend, the coldness which freezes the hearer and tends powerfully to chill the preacher. From the toilers among all non-Christian people comes concurrent testimony that contact with paganism is most depressing. These laborers need every support that can be afforded to keep them in health of body and in moral and spiritual vigor. They are breathing a tainted atmosphere, and they must have all the reliefs that are possible. Or, to change the figure for a moment, they are soldiers in the stress of a desperate engagement. The enemy is pressing upon them on every side. They must have provisions, guns, and ammunition. To deprive them of these, and compel them to stand face to face, unarmed or only partially equipped, with powder or balls exhausted, would be cruel indeed. But more than this, they need reinforcements; their comrades are falling, one by one, by their sides. What if the vacant places are not filled? A general who would leave a regiment unsupported under the hot fire of their foes would be cashiered. What shall be said of churches which send missionaries to the front, and, while they are in the midst of the conflict, leave them without supplies and without reinforcements?

Brethren of the churches, these lines are written in view of facts which we

fear are not considered. They have been stated repeatedly, but are they apprehended? Our brethren in the field are not being supported. They have gone into the pit, but we are not holding the ropes. A few extracts from some letters recently received will show this clearly.

A missionary in European Turkey writes: "Not less than one-fourth part of my salary last year went into my 'tithes' in order to keep the work going, and the workers from being pinched too badly. If there is not some relief by July, I must take measures to reduce expenses—even by cutting down work and cutting off workers."

"In speaking of the reductions already made," Rev. Mr. Winsor, of Sirur, in Western India, says: "I really know not what I shall do. It will be reducing the work I have charge of nearly one third. This means disappointment to villages that have besought and besought us to have teachers. It will be sad for us and depressing beyond measure. If you shall say there is no hope for further appropriations, then I must immediately shut up the three schools and dismiss the medical catechist. I beg you do not suggest the latter. Dear brethren, do come to my aid! You surely cannot consent to have the results of fourteen years' labor obliterated at once."

Rev. Mr. Bruce, of the same mission, referring to the heavy reduction, says: "Though they leave me with six or more good native Christian workers on my hands, for whom I have no promise of support, yet I have not dismissed one of them, and I do not intend to." But how he will keep them he does not say.

Mrs. Marden, of the Girls' College at Marash, says: "It is with dismay that I read the appropriations for 1895 for the schools. We are cut down seventy-five liras, which of course means closing the school the last part of 1895, except the amount can in some way be made up to us."

Rev. Mr. Kilbon writes of the heavy burdens which are resting, especially upon the missionary ladies, in the Zulu Mission. The force is altogether insufficient for the work, and Mr. Kilbon says: "It is a pity to burden these ladies to the utmost point of endurance. They may carry the load for a while, but a breakdown is inevitable far too soon. We are having, apparently, Pharaoh's plan applied to our mission work; we must supply the straw as well as make the bricks. The requirement is too much. Our schools must have money or close. And what can be done for our native agency? It looks as if we should have to suspend that wholly for a part of the year."

Rev. Mr. Vaughan, of the Madura Mission, says: "I do not want to complain, nor become discouraged, but when we see the inexpressible need of the work, and feel our hands tied, it requires all our courage, and far more than this—a simple trust in God that in some way he will save the people and bring the kingdoms to acknowledge him, to escape from the deadening influence that steals upon us. Perhaps we have been looking too much to people and purses, and God is teaching us to remember that it is 'not by might nor by power.' I am praying for the Spirit of the Holy One to be to us instead of that which we have not. Something must be done; our station cannot survive many such years as last. We are where we can do nothing but look to God and wait upon him. But oh, that the dear people of America could just see what God can do with their gold here in India, and remove the reproach which rests upon us by giving

to sustain the honor of Christ's kingdom as they would the honor of their own dear land in the face of a mighty foe."

These extracts might be multiplied indefinitely, but they are sufficient to show that our brethren at the front are in straits. We are not doing our duty by them. They call on us for help, and they have a right to call. It is our bounden duty to hold the ropes while they are in the pit. Doubtless the prime motive we should consider in this foreign missionary work is loyalty to Christ, in heeding his great command. Love and obedience to him should speed us on this service. We are, moreover, urged forward in the same line of duty by considering the needs of the multitudes for whom Christ died who are now without the gospel. They are perishing with hunger, and we have bread that they need. But we may also well consider our duty to the messengers who are bearing this Bread of Life afar and are looking to us for support. They do not ask us to pity them, but they do ask us to maintain them while they are engaged in this holy service. We are recreant to our duty and unfaithful to our pledges if we do not give to maintain them at their posts and fill up their depleted ranks.

---

REV. SIMEON TAVITIAN, APOSTLE OF THE EVANGELICAL  
ARMENIANS IN KURDISTAN.

BY REV. R. M. COLE, OF BITLIS, EASTERN TURKEY.

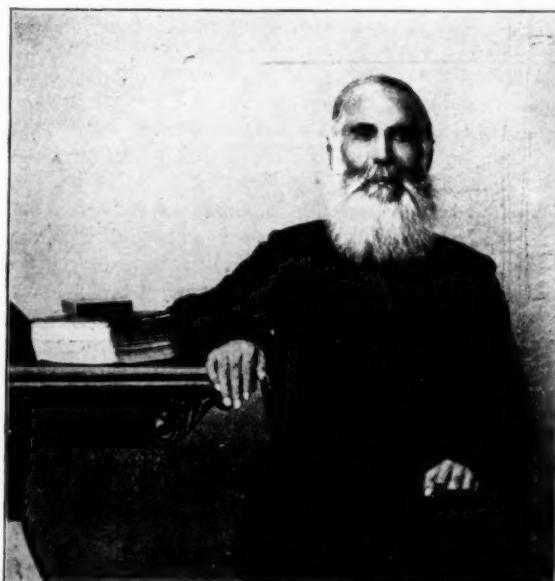
"HONOR to whom honor is due" is a good principle and ought to be heeded more than it is in the world at large; but in these dark corners of Asia it is often very sadly neglected. Such, however, was not the case of the subject of this sketch, since he has ever been held in high repute by all who knew him, be they Protestants, Gregorians, Moslems, or those of his own kith or kin, the "prophet not being without honor even in his own country."

Rev. Simeon Tavitian was born at Dalvori village, province of Sassoun, three days south of Moush city, but in what month, or year even, we cannot speak with certainty. In the olden time, with seldom a writer or reader in the house, family registrations were sadly neglected; though of late years our Protestant people keep such records in the revered family Bible, as in enlightened lands. The best estimate that can be made is that at the time of his death he was eighty-five years old, which would make the year of his birth 1810, the same as that of the organization of the American Board. His life has been so checkered that some might say, "Few and evil have been his days." Though born into poverty and oppression, as is the case with the Armenians of that region, where their condition is worse than serfdom, he early exhibited special religious traits.

At fourteen years of age he began to read and learn all he could about religious recluses, till he betook himself to clefts in the rocks of the mountains for religious meditation. Friends finding him there expostulated with him, saying, "Are we all going to perdition and only you to Paradise?" and they hustled him off to a not distant monastery. Devout beyond his fellow-inmates he became an object of envy and ridicule; but never discouraged, he conscientiously studied characters and books as far as the latter could be secured. But the former object-lessons were so unsatisfactory, notwithstanding the barricade of stone walls that

lay between these monks and the wicked world outside, that he becomes disgusted and flies to Jerusalem, in hopes of something better for prelates and surroundings. But what was his surprise to find that here, possibly from increase of number of inmates, sin did much more abound; so that he looked back almost regretfully to what he had left behind. In discouragement he thought of becoming a Catholic, but chanced upon such facts respecting them as to astound him most of all.

About this time a new teacher came to the Jerusalem monastery from Nicomedia. In his instruction to the pupils he often made adroit allusion to certain tenets of a new sect called Protestant — hinting that, "strange to say, they had Scripture on their side;" — thus unconsciously he had so far indoctrinated young Simeon that he began to score old church doctrines, form of service, conduct of the monks, etc., by actual Scripture rule, and found them so wanting that discussion arose between him and the prelates. "They were living neither



REV. SIMEON TAVITIAN.

in conformity with the Testament nor their church regulations, and so the wrath of God was being poured upon the people," bravely challenged the young reformer. The *vartabeds* (prelates) were aroused at such a daring accusation, and they cast him out with such taunting rebukes as, "Are you one of the church fathers, a bishop or catholcas, come here to teach us the way?"

Coming up to Beirut city, he there met with a *vartabed* from Constantinople, Bedros by name, who had become a Protestant and was now serving as colporter. Bedros, as well as others, advised Simeon to go to Constantinople. Arriving here he was soon entered at Dr. Cyrus Hamlin's old Bebek Seminary, from which sprang the present Robert College. Perceiving how indiscreet conduct of parties at Jerusalem had driven this aspiring young man into the arms of Protestantism, Matteose, the Armenian patriarch of the time, calls him and expositulates with him to return to the bosom of the church, and offers to pay him well if he would go up to Armenia to be an independent teacher. "But you

must reconcile old church methods and the conduct of ecclesiastics with conscience before I can go," said the scrupulous young man of new-found ideas. The metropolitan failing in the persuasion, Simeon took a three years' course with Dr. Hamlin, who often spoke with interest of his new scholar. During his fourth year he was sent as teacher to the old city of Nicomedia, where some years later he married his wife, who now survives him. The following year he was ordained deacon of the Protestant church at Niconedia. Three years later, after being ordained evangelist by Drs. Dwight, Hamlin, and Riggs, he with his wife goes up, —not in behalf of that arch-persecutor referred to above, but to be an evangelical apostle to Armenians, — going back to his own native hills, as it proves.

His first charge was Chevermeh village, province of Khanous, some sixty miles south of Erzroum. "A wide door and effectual" was opened to him there and enemies were not wanting, too, who invented all sorts of false accusations, even to forcing him before government. It was while here that he entered upon extensive tours of exploration among Armenians in Kara, Erzingan, Geghi, etc., in company with that valiant, indefatigable pioneer missionary, the late Mr. Dunmore.

In 1861 he was transferred to Moush city, fifty-five miles farther south, and in the Bitlis station field. He met with greatest success in Havadorik, a mountain village two hours distant, and near to his birthplace, though he was harassed by such bitter persecution as would constitute a thrilling part of this narrative, but be too long for present purposes. With a church established in that place, too, he prevailed upon to come to Bitlis city in 1862 to assist Rev. and Mrs. G. C. Knapp in the newly begun work there. After having served this people in Bitlis for a quarter of a century, he resigned his charge in 1887, feeling they should have a younger man. He has ever been a most self-denying, self-sacrificing worker — doing it all for Christ's sake. Having spent so much of his early life in monasteries, he naturally had little in common with a sharp, scheming world. It has been said of him that "he knew nothing save Jesus and him crucified"; but when we recall how the great apostle to the Gentiles was content with this theme, we should not criminate another Asiatic for the same, even though he sometimes lacked the business man's practicality. His talks and prayers with individuals in private, as well as his public ministrations, furnished food for thought and growth for such as had an ear to hear. The most of the seven years since he left Bitlis he has passed in Nicomedia, where he did good service much of the time among the churches. Towards the last, approaching apoplexy deprived him of the use of his limbs to quite an extent, but the climax did not come till just as the old year was fading away, and was hastened, it has been hinted, by the crushing news that reached him of the terrible deeds that had taken place in his native region.

---

#### THE VEGETARIAN SECT AND RECENT MASSACRES IN CHINA.

BY REV. S. F. WOODIN, OF THE FOOCHOW MISSION.

THE chief devotees in the study and practice of Buddhism in China and Japan are the Buddhist priests. They are monks who shave their heads and faces completely bare, are celibates, and live apart from all family relations,

dwelling singly or in companies of from two to a hundred in temples or monasteries. They have regular worship of the idols twice each day. They confine themselves strictly to a vegetable diet, and without working obtain an easy subsistence from the contributions of the people, the income of temple lands, and the sale of articles of idolatry. They are generally poor and for the most part very ignorant and little acquainted with the doctrines of their own religion. Their numbers are kept up by the purchase of boys from their parents, whom they bring up as monks, and also by volunteers from the people. These are men who, because of great misfortune, loss of relatives, or conviction of great ill desert on account of sins of this or a former life, determine to forsake the world and live as recluses. They hope to secure thus a better lot when they transmigrate into the next body. Those once initiated into the monkhood rarely leave it; at death their bodies are cremated. In Foochow there is perhaps one Buddhist priest to about a thousand of the adult male population. Of nuns, who live essentially like the monks, the number is very small; in Fukien province probably not more than one nun to a hundred monks, perhaps even less.

Besides these monks and nuns there are many persons who have not the courage to cast off all the ties of kinship and the business of the world, who yet seek to have a better fate or at least avoid a worse one in the future world. So they combine in classes to learn some of the teachings of Buddhism and to worship the idols and repeat Buddhist formulas. They also strive to obey the ten commands of Buddha, of which one is not to kill anything that lives. Hence they eat neither meat nor fish, and are strict vegetarians. They meet in halls arranged for the purpose, and have a somewhat exclusive fellowship among themselves. They are a very small part of the people. The masses of China are not vegetarians, and are Buddhists or Taoists only as worshiping the idols of those systems and employing the priests in their funeral and idolatrous ceremonies. As outside people are usually excluded from the meetings of the vegetarians, it is easy to use their gatherings to organize conspiracies and robberies. Hence the Chinese government has often looked upon them with suspicion. The recent massacre of eleven English missionaries, mostly women and children, at Hwa-sang, in the Ku-cheng district, or county, of the Foochow prefecture, was committed by members of this "Sect of Vegetarians."

It was known by the missionaries living in that district that during the last two years a great many of the rabble of the population there had been joining the Vegetarians. They had come into conflict with the Ku-cheng district magistrate and had compelled him to accept a special indignity at their hands. One man was said to have attempted to set himself up as emperor. They had begun to oppress and rob some of the people in the villages. The magistrate was changed, and afterward 200 soldiers were sent there from Foochow to put a stop to their depredations. Not very long after their arrival the Vegetarians deliberately planned to kill those of the Ku-cheng missionaries who were spending part of the summer at the mountain hamlet of Hwa-sang. They claimed that the missionaries caused the soldiers to be sent against them, and so they determined to kill them.

The Chinese government, under pressure from the English and American governments, is taking, as we are informed by cable, effectual measures to appre-

hend and punish the murderers. The cruel death of these missionaries will probably be the occasion of making the Chinese government more careful in future to protect missionaries in all parts of the empire.

AMENIA, N. Y., September 6, 1895.

### RELIGION OF THE KAFFIR RACE.

BY REV. JOSIAH TYLER, D.D.

KAFFIRS, or "Bantu" people, so called, number about 50,000,000, one fourth of the estimated population of Africa. Their habitat is chiefly the south-eastern part of the continent, and many are found on the west coast under the equator, and in the Congo basin. Of this race we regard the Basutos and Zulus as the most intelligent and progressive. The former live near the Orange Free State, the latter in Natal, the Zulu country, and Matabeleland. They are not polytheists, but believe in one supreme God, the Creator of the universe and of the human family. Their views, however, in regard to his character are extremely vague and crude. The generic term of their worship may be called fetichism, which appears in a variety of forms. Objects of their worship are ancestral spirits as in China, but African fetiches or mediums of approach to departed relatives are more gross and repulsive than those of the "Celestials."

Probably in no part of the world are religious rites so corrupt and cruel as in West Africa, among the Pongwe and kindred tribes, where rum-drinking is freely mingled with their worship. Kaffir priests, or diviners (for many of them practise the arts of divination), are sometimes called, and not improperly, "spirit doctors," for they profess to be in communication with the spirit world, the only individuals who hold the key to that world, and are consequently able to call up from their subterranean abode those who can tell how to avert mundane calamities. Zulus name them "izanusi," literally "smellers out"; hence discoverers of poisoners, witches, etc. They often brand individuals as witches and therefore receive the name "witch doctors." While studying for their profession in the school of African prophets, and before practising in public their art, they undergo a great amount of self-denial and even torture. They isolate themselves from their fellowmen, wander about at night among wild beasts, handle live snakes, fasten to their hair gall bladders of sheep and goats and a profusion of hens' feathers, covering their heads with grease and red ochre, making a truly hideous spectacle. They will not descend into hades until they have received an ox as payment for their services, and before the ceremonies are concluded another ox is generally demanded to satisfy the hunger of the spirits below, as well as of worshipers above.

I once witnessed in Zululand an exhibition of the skill of a Zulu diviner. In this case a woman officiated. She was about forty years of age, tall and thin, with sharp eyes and great volubility of tongue. The scene took place in a hut filled almost to suffocation. A man was ill, and his relatives wished to know the cause of the complaint and the required remedy. For half an hour the priestess shouted "Yizwa! yizwa!" ("Hear! hear!") "Strike the ground!" which they did with their canes and knob kerries; she, in the meantime, pouring a lot

of nonsense into their ears, which seemed to produce a hypnotic effect, until all assented to what she said, whether true or untrue. Her final statement was : "The grandfather of the sick man is hungry. He must have beef, or the man will die." Immediately a cow was given to the spirit as a propitiatory offering, a portion of the meat was left one side for a serpent, the accredited messenger or representative of the spirit, but it was not long before it went down their own throats.

Cruelties, practised now to some extent, but for many generations past among Kaffir clans, are of such a nature as to forbid narration. Only a few years ago the doctress to whom I listened might have brandished the tail of a gun over her auditors, until she touched the head of an innocent man who would have been led out to execution. Thank God, "smelling out" has pretty much come to an end in Africa. It is prohibited in those parts where European authority is established. I am glad to say that superstitions are dying out, and, as tribe after tribe is emancipated from the horrid worship I have described, who will not pray that the pure and refining principles of Christianity may take its place?

### **Letters from the Missions.**

#### **Eastern Turkey Mission.**

##### **CHURCHES OF THE MARDIN STATION.**

MR. ANDRUS wrote from Mardin, July 2 :

" In two churches, at least, additions were received at the last communion. The Midyat church had examined thirty-five persons who presented themselves for admission on profession of faith, and received twenty-two of them to membership — the largest accession at one time in the history of that church, and the largest in the history of the station, except the occasion in Mardin in 1884, when thirty-one were received. The state of the Karabash church continues to improve, and now that a preacher began last Sabbath to occupy the pulpit in the Sevt church, we hope affairs there will settle down also.

" Among the communities with no church organization the most progressive at present is Azakh, where some six new families have been added to the congregation, and the Bible reader has increased her readers to some thirty pupils. The attendance of women and girls at the Sabbath-school services has grown so much that they are obliged to meet in three places — the preacher's wife conducting one branch service, the Bible reader another, and the teacher of the Girls' School a third.

The preacher writes that the gatherings on the Sabbath are an occasion of great joy. Our hope for Azakh is more in the women and girls than among the men and boys, although it was noticeable that in the distribution of prizes in the high school and the preparatory department at the close of the school year in Mardin, Azakh and Isfis boys took away more than half of them. The chapel at Azakh is already becoming too strait for the congregation, and they will have to build a new one before many years.

" The only marked increase in school attendance within the last three months occurred in the Boys' School in this city, attendance rising from fifty to eighty. This was largely due to the closing of a Jacobite Syrian school near by. We hope to be able to retain the hold thus obtained upon those children. Unfortunately, on the other hand, the appearance of a very virulent form of smallpox on the east side of the city has necessitated the closing of the day-school there a month earlier than is customary for the summer vacation."

##### **THE HIGH SCHOOLS.**

" It is now some time since both high schools graduated classes in the same year. The 19th of last month was a red-

[October,

letter day for them, the Girls' High School leading off in the early morning. Preacher Hanna Sehda was the orator of the day for this school, and for an hour ably addressed the large and interested audience on the subject, "Educated Young Women in Society." Mr. Dewey, in behalf of the trustees, presented diplomas to the four young ladies constituting the graduating class, after which they sang in English, "Anywhere with Jesus," the hymn adopted by the class and taught them by the junior member of the station, Miss Graf, who also accompanied their singing with the notes of the school organ.

"An hour later a still larger audience — 280 in all — more than filled the schoolroom of the Boys' High School to listen to the orations of the graduating class of four fine young men — one of them a son of the distinguished Mardin pastor. Representatives of the Mooarif mejliss occupied prominent seats on the platform with the principal and teachers of the school and the members of the graduating class. Everything pertaining to the program of exercises was well done, and each of the speakers received his meed of applause.

"Mr. Dewey addressed a few fitting words to the class as he handed them their diplomas, and the representatives of the government were addressed in the official Turkish language by the Turkish teacher. That the officials were well pleased with all they saw and heard was sufficiently evidenced by the fact that the eight diplomas of the two graduating classes, together with others that had been laid over from last year, were all endorsed by the Mooarif mejliss on the following day.

"All but two of the graduates — one young man and one young lady — have already in prospect positions as teachers in day-schools, either in cities or villages, one of the young men being expected to occupy a pulpit also."

#### VAN. — GROWTH AMID DIFFICULTIES.

Miss Frazer wrote from Van, June 26: —  
"We were hoping that the country

would be in a more settled state before the time to get winter supplies for the boarding department, but the outlook now is dark. Wheat is selling at sixty-five and seventy piastres, although the poor villagers are being compelled to pledge their unreeped wheat for taxes at the rate of eighteen piastres. Mr. Allen and Mr. Hallward were out in the Shadak region last week, and brought back a very pitiful report of the state of the villagers, with persecution and starvation on all sides. Once thriving villages are now reduced to utmost poverty, and the people are in despair. They say if help does not come in a few weeks they will be beyond reach of aid.

"On Monday night Hindostan, a village in a near district, was robbed of 1,000 sheep and two men were killed. On Monday some men were beaten here in Van, and from Aghants came news to the effect that a certain pasha is threatening annihilation of all the Christians between that town and Erzroom. With such reports current one feels rather glad that it is not necessary to go to annual meeting.

"Our Sabbath services still continue largely attended. Did I tell you that we had to divide a third time, and that now we have three separate services — one for men and boys in the chapel, or Boys' School, one for women in the largest recitation room of the Girls' School, and a third for little girls? At the women's service the attendance is from 80 to 125; the children come in numbers from 30 to 60, and a dear little audience they make. You see, although there is a great deal to cause us worry, there is also a very great deal to cause us encouragement and joy. We do rejoice, and I, for one, am glad to be here at this time to help along the great cause."

#### DESTITUTION AND RELIEF.

The following extract of a letter from Bitlis reveals something of the sad condition of the people in that region. Other and later reports show that petty officials are placing such obstructions in the way

of affording relief to the distressed and starving men and women that the task seems almost hopeless, though funds are in hand. The letter says: —

" Last week letters were received from Moosh, signed by several priests and our preacher, describing the pitiful destitution that prevailed. The names of sixty-five persons who had died of hunger and exposure were recorded, and an appeal was made for help. The government has some money on hand to give out to the sufferers, but it requires the recipients of aid to sign such statements that none are willing to accept such help. On Friday a telegram was sent to Constantinople, with copies to the United States Legation and the English Embassy, stating the number of those who had died, and asking that arrangements be made whereby we could apply relief to the sufferers without any conditions. Two days later a reply came from Sir Philip Currie, saying that immediate steps were being taken for the necessary arrangements.

" The Armenians in the city are taking hold in good earnest. They elected a committee of six to solicit funds, and in less than a week they have succeeded in collecting over one hundred liras (\$440). They expect to send a hundred liras by this post, and hope to make up fifty more by the following week. They have appointed a committee of eight at Moosh to administer the funds, made up of Baron Hagope and two reliable priests, two prominent Bitlis merchants who reside there, and three Moosh merchants. They request them to get wheat, to keep and render a careful, detailed account to the committee here. The effort now is of course to relieve immediate need. It is hoped that later funds from the outside will come in sufficient amount to give the people seed and set them up in their villages again. It will be too late to sow wheat, but seed of the millet class can be sown for this year, and fall wheat can be sown later."

#### RELIEF AT SASSOUN.

By invitation of the British embassy Mr. Cole, of Bitlis, and Dr. Raynolds, of

Van, went in July to the Sassoun region to aid in the distribution of supplies to the suffering people. These supplies came chiefly from contributions made in Great Britain, the Turkish government offering to do something in the same line. We print only a portion of Dr. Raynolds' letter in regard to the present situation: —

" I celebrated the Fourth of July by starting out on the road, and reached Bitlis Saturday, spent Sunday with the friends there, and Monday, after seeing the Vali and securing orders for the facilitating of our work, we left, reaching Moosh Tuesday evening. We used Wednesday and Thursday in consultation with the local Commission of the Armenians, Mr. Shipley, the English member of the Commission, and the Mutaserif, and Friday morning started for this place. Up, up we climbed, 3,500 feet above Moosh, among the eternal snows, and then descended more than half as far, when we found ourselves in this beautiful valley so recently swept with the very besom of destruction. Crumbling walls scattered here and there over the hillsides showed where had once lived a happy and well-to-do population. Not a vestige of wood was left to show they had ever had a roof to cover them, save that a few small buildings were hastily covered in last fall. A few oxen, kindly loaned by the villagers on the plain, were all there was to remind one that this was a grazing country. No herds of cows or flocks of sheep were to be seen. A few of the fields were beginning to show some greenness with the millet the returned fugitives had been sowing during the few weeks they had been here, but a general air of stillness and desolation reigned. We pitched our tents near the little stone church, the only building left intact, arranged for the sick who had come up with us or were to follow us from Moosh, under the trees and the shade of willow boughs laid over ruined walls, and so had soon a little hospital improvised where pure air and suitable food, with very little medicine, are gradually restoring the poor creatures.

" But what a work is this in which we

[October,

have engaged! More than 5,000 souls must be supplied with daily bread, tools of all kinds must be furnished them, wall layers must be brought in from Moosh to labor with them in laying up their walls, preparatory to receiving the roof timbers the government has promised to furnish as its part of the relief. Material for clothing and bedding must be secured, brought in, and dealt out to these multitudes, that they may be protected from the winter, not far off.

"They came up with fear and trembling, lest they were but preparing themselves for a worse fate than befell them last year, and they came reluctantly. Now the weeks drag their slow length along and the hoped-for reforms seem more distant than ever, while they are constantly hearing the threats of the Koords, that this time they will leave no vestige of their race to make them further trouble; and it is no wonder the little courage they had gained should be in danger of oozing out and that we have to be constantly reassuring them. The worst of it is that we find less assurance than we would like for ourselves.

"Last Sunday we gathered the people into their little church and tried to tell them of the sympathizing Saviour who knows and pities all their sorrows. How many vacant places they find in their numbers as they thus come together! They gave good attention to what we tried to tell them, though we were not fully understood. If only satisfactory reforms come, a glorious field will present itself for gospel work, and I almost envy our Bitlis associates the work that awaits them."

More recent accounts show that manifold obstructions are placed in the way of relief, and Messrs. Cole and Raynolds deemed it wellnigh useless for them to remain away from their stations unless their hands were left free to distribute the supplies with which they were entrusted.

---

#### Marathi Mission.

MR. WINSOR, of Sirur, reports that additional subscriptions have been re-

ceived towards the rebuilding of the Industrial School. It is not yet determined what the government will do, but generous aid is confidently expected inasmuch as this form of work is one to which the government can well contribute. Mr. Winsor is greatly cheered by the response made to the call for aid, speaking of it as "simply wonderful." He mentions an interesting incident at the village of Koregaum, seven miles from Sirur:—

"We have been waiting over ten years for an opening in that village. At last it came and we started a school there last September. The teacher at the place thought it would be well to have his child baptized before the Hindus, who had never witnessed a baptism. Mrs. Winsor and I went to this village, and about 200 Hindu people gathered in the *chowdie*, the little open place where the teacher had his school, and the baptism was administered in the presence of that wondering crowd. They listened to the singing and speaking with deep attention, and it was a good opportunity to give them some glimpses of the truth. This school is on the great road, seventy-five miles long, leading from Poona to Ahmednagar. It has been my plan for years to build schoolhouses of the American Board's mission at the principal villages all along this road, and so have between fifty and sixty miles of schools. But I have in all these years put up only three."

#### AN OUTCAST FOR CHRIST'S SAKE.

Rev. Mr. Karmarkar sends a letter from Phandharpur, to which place he had gone, with his wife, to see a recent convert from Brahmanism:—

"This man has come here on account of the dangerous illness of his wife, who is suffering from a heart trouble owing to her husband's baptism. Although she is willing to follow him wherever he goes, yet she has not become a Christian, as her brother-in-law took an oath from her never to follow in her husband's footsteps. Yet she is dying of love for him! It is a marvel among our Hindu community that they both should be so much attached to

each other. After our arrival here our Christian brother told us that my wife, Dr. Karmarkar, cannot see his wife owing to the opposition of her relatives. What difficulties the high-caste people have in their way when they forsake all for Christ! His wife only feels better when she is in her husband's company, and so he is going to remain here till he can persuade her to follow him. He is despised by all the townspeople, and as he cannot do any work here, his life is quite burdensome, for he is an active worker. We hope that our coming here will be of some benefit to them, although not directly.

"This is an 'orthodox' town and has a temple of Vithoba, or Krishna. There are three sacred days during the year when people come in large numbers. Within a month over 200,000 pilgrims will come to this shrine. This town is not far from Sholapur, but I am sorry there is no mission work being done here. I was told that there are 10,000 Brahmans who reside here! There are many places in India, nay, in our own neighborhood, where the gospel bell has not yet rung. We do need many missionaries yet, as well as natives of this country, to propagate this blessed religion."

---

#### Madura Mission.

##### LIGHT AND SHADE OF MANAMADURA.

MR. HOLTON writes of two great evils which stand in the way of progress, namely, the caste spirit and the want of spirituality on the part of some leading Christians. A low-caste man has been appointed to the headship of the station day-school, and as the pupils are Hindus, many of them Brahmans, it is expected that the number of scholars will be much diminished. But Mr. Holton proposes to stand by the principle, whatever the result, believing that no good can come from yielding to the caste spirit. Of some cheering items he writes:—

"One bright spot has been the recent addition of eleven families, containing forty-five souls, in three villages, and two more individuals, in two other places, as

adherents. A dear little fellow whom I have known well for three and a half years in Melur as an earnest Christian, steadfast under persecutions and enticements, has cheered us much. He has recently fled to us from his relatives and a heathen infant-marriage, that is, to a little girl eight or ten years of age. He has openly joined himself to the Christian community, and is now resuming his interrupted studies at Pasumalai. He is only sixteen, and so a minor, and it is not certain whether he can remain if his parents go to law about it. Of course we are not detaining the boy, he is there entirely at his own wish. But we hope that they will not push the matter; if they do, the lad will simply run away and keep in hiding until the two years of his minority are passed. He is a noble little fellow and very dear to us all. His conversion has greatly aroused the Hindus at Melur, and they have become so convinced of the effectiveness of the Bible teaching in our station day-school that they have influenced some parents to withdraw fifteen of the older boys from the school. We are glad to receive such testimony as to the effectiveness of our work, and we believe that the Lord can turn it all to good and his glory. I hear that some of the boys have been allowed to return to their classes, after the parents vainly tried to make the condition that the Bible should not be taught them. The teacher told them that that was just what he was there for, and that he should teach the Bible so long as there was a single boy came to his class."

##### PALANI.—ADDITIONS.

Mr. Elwood writes from Palani:—

"I am glad to say that the Boarding School which I have so long desired to start is going on prosperously. I began it in February, although I had to divide temporarily the teaching staff of another school. But at length I was able to secure the man and his wife whom I had long been looking for, and now all is going on nicely. At present there are twenty-nine children and I soon expect four more. I have to refuse one occasion-

[October,

ally in order that others, who need these advantages more, may enjoy them. But I would have little trouble in bringing the number up to fifty if I had the funds.

" Since I have been in the station at every holiday season, when the helpers and school children came to the bungalow, I noticed one unusually fine-looking boy. I asked if he were a Christian and was always told that he was not. His clear voice in singing, together with his good face, made him especially attractive. On the day when I opened the school a catechist said that he had brought another boy. I thought I could not take any more, but when I went out and saw this boy, the desire of my heart, and heard that he and all his father's family that day had decided to become Christians, I praised God and took the boy. He took the new name Veesuvasam (Faith) and has done himself credit since he came. I have an especially good teacher and I look for converts from among this family. One boy, if God wills, will join the church next Sunday.

" I used the native method, the other day, in getting out an audience to a preaching service illustrated by the magic lantern. As it was a moonlight evening I had to have the service in our recently repaired church, and doubting whether the people would come without some invitation, I sent a drummer with a notice to read in the streets and at lanes of the town. The result was an audience of 400, which is very good indeed in a town like this. They heard the gospel message anyway, and that is what I wanted.

" Fifty people have come over to Christianity in this station this year; we are looking in faith for many more. Eleven Christian families lost all their possessions by fire in a near village last week. All the income of my camera goes to some department of mission work; and thus I am able to do those people some real good."

Mr. Perkins, at Arrupukottai, has recently received from one village more than ninety persons who have renounced idolatry, and still others in other places.

#### WORK FOR WOMEN.

Miss Barker writes from Madura city, July 17:—

" My work is with the city Bible-women. There are now seventeen of them, and they all appear to be doing good work.

" The visiting at the houses is very interesting. I have been much surprised that the people receive us as kindly as they do, and that they listen with so much attention and apparent interest to our message. In fact some are eager for it and hear it gladly. But I often think how utterly useless and hopeless it would be to give them anything without depending upon the power of the Spirit to carry it home to their hearts and convince them that it is the truth. They say: ' Oh, yes, this is your God, but we have ours. Why can you not let us alone to do as we believe? ' or something to that effect.

" Occasionally we see those in heathen families who we believe really have a faith in and love for Christ in their hearts. I saw such a one the other day—an elderly Brahman woman. She is reading the Bible and seems to be much interested. When I went in and asked her how she was, for she had been very ill, she told me that she was well and that Christ had given her health. She said she believed in Christ and loved him. She listened earnestly to every word that was said, and when we kneeled for prayer at the end of one visit, she too prayed. The woman shows every evidence of perfect sincerity. The Bible-woman told me that she talks about Christ to her relatives and the people who come there, whether they want to hear it or not."

#### PASUMALAI SEMINARY.

Dr. Jones writes from Pasumalai:—

" The new year of the Seminary is a month old and has opened well. The number of students is much larger than ever before, there being twenty-seven men, besides ten wives who receive two hours' class instruction daily. This increased number means of course much increased expense. But I could not feel it in my heart to refuse any good men that offered.

One of these is a recent convert from Mohammedanism who with his wife is afflicted being much persecuted. We were much two days ago by the death of the wife of one of our students, a beautiful Christian character and a great help in every way to her husband. This is the first death we have had in our institution since I came here."

#### *Foochow Mission.*

##### THE CALL FOR PREACHERS.

In the absence, at this time of writing, of direct tidings from our inland out-stations of the Foochow Mission, since the outbreaks at Ku-cheng, we give a brief extract from a letter of Mr. Gardner, of Shao-wu, written in June, indicating no lack of interest on the part of the people in the preaching of the gospel. Of one of the theological students who has completed the three years' course of study at Shao-wu, Mr. Gardner says: —

"He is appointed this year to one of Mr. Walker's out-stations in response to a most earnest appeal from that out-station that he should take up that work. This student, now preacher, has shown a marked development during his years of instruction, and I am very glad to have had the privilege of instructing him. The field to which he has been appointed is a new one. No preacher has ever been stationed there. We trust a great work lies before him. I must not forget to say that the native Christians of that out-station pledge a portion of the man's support. Moreover, the chief native Christian is preparing at his own expense a house for the preacher to live in and hold service.

"We feel greatly encouraged in our village work. Invitations to the villages to hold preaching services came in faster than I could attend to them, so I had to refuse further engagements to get away for summer's rest."

#### *North China Mission.*

##### FLOODS.—CRUELTIIES.

MR. CHARLES EWING writes of his first impressions of Peking and of a visit to

some out-stations in company with Mr. Ament: —

"When we arrived at the inland city of Cho-chow on Saturday at noon, a rainstorm had set in that, before it ceased on Monday afternoon, had broken down at least one wall of half of the houses in every village, ruined many places even in the city, submerged many wheatfields, and so flooded the country roads that they were practically impassable for several days. We were able to meet only a few of the Christians; but we made the best of our time, until Thursday, when we started for Peking again. If I were to recount all the amusing, pathetic, and terrible things we saw, I should write too long a letter; but they all go to help in formulating one's opinions concerning China without Christ, as well as furnishing in some instances evidence of what changes Christ can work.

"Let me only mention two cases. One of these was the case of a little girl, one or two years of age, whom her father had beaten to death. Many people were standing around, while the tiny corpse lay in a basket covered with a coarse cloth. But there was no punishment for the father; for, according to Chinese custom, a daughter is her father's property, to be used as he may desire. The other case is of another little girl; but this time the father is a Christian and one of our native preachers. This father has consumption, and is not likely to recover; his wife is dead. But the little girl, who is now about six years old, has the blessing of Christian parentage, will be cared for by Christian friends, and may perhaps become one of the strong Christian women of the next generation. That is but a hope for the future; but our strongest hope is just there — in the children of the church.

"Before we returned to Peking we made a call at one of our country village out-stations; and there we found the chapel partly in ruins as the result of the storm. Chinese buildings having mud walls, any rain that beats continuously on one side is likely to melt that side wall

[October,

until it fails. This storm, being unexpected and being driven by a strong wind, worked havoc. On my return to Tientsin, I found that the rain had even beat in through the brick wall of one of our rooms; and, as it is on the north, it is not dried even yet."

#### FAMINE RELIEF. — WORK FOR WOMEN.

Miss Morrill writes from Peking that, as they were unable to open the Girls' Boarding School in the spring, both she and Miss Gould have devoted their energies to other lines of work. They are greatly encouraged in their labors among the women. Of the poverty of the people and work of officials for relief, Miss Morrill says: —

"The south suburb school has been much broken up by the opening of a 'porridge kitchen.' All through the winter the destitution of the people has been extreme, the prices of meal and flour in some places being more than double that of ordinary times. The floods of last summer and the long months of war have sent the prices quite up beyond the ordinary range of vision. The officials are dispensing millet porridge daily, hoping to help the poor people eke out their need until after the wheat harvest. The place for women and children is near one of my visiting courts, so I have heard quite a little about the food. Some of the women have told me that the porridge was made in the city and then brought in large tubs to the suburb. Every person carried some kind of a dish and received a portion of food according to his size. Nearly everyone complains that the quantity allowed was insufficient and that it was almost always sour. They had to go very early in the morning, sometimes the night before, for at a certain hour the gates were closed and no one was admitted. Often the carts came late and the hungry children did not dare come away without their allowance and that delayed their lessons.

"Our school at the west suburb, opened this spring, seems to be doing well. Six of the children walked the two and a half miles between their home and our chapel to attend Sunday service. Miss Gould

has them in her Sunday-school class. The mother of one girl has come two or three times, the father of another has sent to me for some Christian books. He felt unable to take time to come to services, but he could read and wanted to study the truth for himself. The Bible-woman, Mrs. Chang Wén, in reporting her work there, said that before peace was declared she could not say how the people hated her and us, but now they felt very differently and quite wanted to praise us, for was it not the foreigners who had helped them to obtain a treaty of peace?

"I cannot begin to say how good it seems to go and come freely among them. The work in the dispensary waiting-room has claimed a large share of my noon hours. Several of the patients have had diseases that demanded a course of treatment, so I have had a chance for some regular teaching. One noon I was delayed at home and on-reaching the city found that it was nearly time for the clinic to open, so I went to my class in the inner court. I was busy there when I heard the sound of women chattering outside, and on going to the door was greeted with, 'We want you to come and talk with us.' They had already received their medicine and usually would have gone home, but felt moved to inquire further into the truth. There were ten women at the door, and for lack of a more secluded place to take them I went to the waiting-room. There were others still waiting, and those women, much to my surprise, stayed with me nearly two hours. Such eager, earnest questions, as though they felt their need. After some questions and answers on the subject of sin and the means of being cleansed from its stain, one woman turned round to the others with such a bright look on her face and said: 'I understand, I understand; the Lord has given us these two hands and he gives us water. He knows if our clothing is dirty or torn we can mend or wash that for ourselves, but when the heart and life get wrong we have no help for it, and then he will help us if we ask him.'

"There was an old blind woman there

who begged the privilege of putting her hands on my head; she wanted to know how my hair was dressed. I tried to tell her of the home where the eyes of the blind would be opened, and while the dear old soul was delighted to hear about it she mournfully said: 'But after all, seeing there forever would not be nearly as good as seeing here for a little while.' Before we separated, the women asked me if I would pray with them, since I had said that God wanted neither paper nor incense. So I offered a few simple petitions concerning their physical and spiritual needs. The room was very quiet, and more than one expressed their surprise at the simplicity of our worship.

"I have been much impressed by the anxiety that some of the heathen have expressed concerning their sins. They feel as though the terrible floods and the war were the consequences of sin. But as China moves so slowly it will take some time for them to realize that they must turn away from the sin and repent of it."

---

#### Japan Mission.

##### A CHEERING TOUR.

DR. GORDON, of Kyōto, writes: —

"I have recently attended the tenth anniversary of the Nagahama church, which is situated at the north end of Lake Biwa. The church has never been a large one, and in recent years its numerical and financial strength has suffered a great deal from removals and defections. Still it preserves its financial independence. About ninety have belonged to the church from the beginning, but there are now only thirty-five members. At one time they paid their pastor about twenty yen salary; now they give only nine. This comes mainly from two families. The pastor, a graduate of last year, shows a most humble and devoted spirit. Of the nine yen he receives from the church he contributes one, making the actual amount received only eight yen. He has even suggested that his wife follow her profession of nurse, that they may be less of a burden to the church, but the latter refuses

assent to this. The self-sacrificing spirit is admirable in itself, but I fear that the present serious illness of the pastor is due to a lack of nourishment, from the effort to live on the too small salary.

"Later I went to Fukuchiyama in Tamba, assisted in the communion service, and baptized one woman. Pastor Miyoke, of Ōsaka, was there. He preached in the afternoon and we both spoke in the evening. Miss Barrows, of Kōbe, was also there, and the large proportion of women present bear witness to the good work done by her and her associate, Miss Sato. If you could have seen the score or more of women and men who gathered on the next morning at the hotel to bid Miss Barrows good-by, you would have wondered where the 'anti-foreign feeling' had hied to. In some places, however, it is still held in strong force.

"At Maizam, in Sango, on Monday, similar meetings were held in afternoon and evening. Two persons were here baptized. One was a soldier of the imperial guard, not long since discharged. At Fukuchiyama, Pastor Miyoke's sermon was from the text, 'I preach Christ crucified'; and at Maizam it was on the Holy Spirit. Both were thoroughly evangelical.

"One unique feature of this trip was that the government sent a policeman with us to guard us against possible assassins. This was done in view of the irritation over the influence of Russia, France, and Germany. There was no special need in this part of Japan, but it well illustrates the government's dread of assassins."

---

#### Hawaiian Islands.

##### THE MISSIONARY OUTLOOK.

A LETTER from Rev. O. H. Gulick, under date of Honolulu, July 17, gives facts of much interest: —

"As a point where the waves of the two great types of our race, the European and the Asiatic, meet and impinge upon each other, this little group is, from a missionary and humanitarian point of view, a very important position to be held for Chris-

tianity. The past few weeks have been eventful from a missionary outlook.

"First, I may refer to the meeting of the Annual Association of the Hawaiian Churches, held last month. This meeting was more fully attended by pastors and delegates than the meeting of the year before; the spirit of several pastors, who the year before were much stirred by the overthrow of the monarchy, was now much improved. Rev. S. Kapu, a man of mark on Maui, was deterred in 1894 from attending the Association by the determined opposition of his people. This year he and two or three others, then absent, were present and all in a better frame of mind. Some of the political issues are settled, and the fact is being accepted and appreciated by many, as not before, that they are now a part of the new republic. The most of the Hawaiian pastors are thoroughly loyal to the republic and are ready to acknowledge that this is a better, a purer, and a stronger government than the country has had for many years past. But political issues or discussions did not enter directly into any of the business of the Association.

"One member of the Association, Rev. L. Mitchell, a native of the island of Mauritius, but long a resident in this country and for some years pastor of the church at Koloa, accepted a call to missionary work on the Gilbert Islands and sailed with his wife and two little children on the *Morning Star*. Mr. Mitchell's wife was the daughter of the late Hawaiian Missionary Mahoe, for many years laboring among the Gilbert Islanders, and was herself born on those islands. She is another missionary's child going out to a very self-denying field.

"Mr. Walkup, when he sailed in his little craft, the *Hiram Bingham*, for the Gilbert Islands, had with him as assistants two young men, lay volunteer missionaries — Mr. de la Port, a Swede, and Mr. Anderson, a German, whom he found in California. If these two live consistent Christian lives, they may be of great service among the Gilbert Islanders. Mr. Walkup's idea seemed to be that these lay-

men might help offset the influence of lay Roman Catholic missionaries who have come into his field.

"Our Japanese work in these islands moves on smoothly. We have eleven preachers and evangelists now in this field, one having arrived yesterday. But two of these are to leave soon for the United States, and we need three or four more men now. I believe that every Japanese who touches these shores is benefited in some degree by the Christianity that fills this land and that was brought hither by our missionary fathers.

"Mrs. Gulick and I leave next week for a tour to Hilo and other points on Hawaii, where we have several Japanese evangelists among the many thousands of Japanese upon the sugar plantations of that island."

#### West Central African Mission.

##### NATIVE HELPERS.—SUNDAY REMEM- BERED.

MR. AND MRS. LEE having been obliged to return to America, Mr. and Mrs. Read have removed from Chisamba and have joined Mr. and Mrs. Woodside at Sakanimba. Of the work at Chisamba, Mr. Currie writes: —

"Muene-Kanye has been appointed superintendent of the Sunday-school for a month, as Ngulu has more than he can well attend to. The young man will act in conference with the pastor and the ladies, and already has given promise of doing well. My wife will prepare the Sunday-school lessons, and conduct a class for the preparation of the teachers. The pastor and his associate will do more regular work among the villages; and we hope soon to be able to put two more young men to the itinerating work.

"Two weeks ago our congregation was not as large as usual, and yet it was one of the most encouraging we have ever had. There were not more than seventy-five women present, as most of them preferred to remain at home and pound corn and brew beer, — poor creatures! — but the

men, young and old, were out in goodly numbers. What did this mean? and why were we encouraged? A caravan delayed starting to the interior until the following day because some of the men said they would not start on Calumingo (Sunday). A beer-drink was delayed, although the pots were full of the fresh brewing. At the ombala of Chisamba a number of the old men assembled to discuss a case; but several of the leaders refused to do so because they wanted to go and hear 'The Words.' The nunda of Ciyoka was dead and all things were ready for his funeral,—no small event,—but they waited till the following day, and the old man came with a number of his people to the service. The chief of Cepeta and a large following had come to pay a long-expected visit to the district and to settle a number of old troubles; but they rested on the Lord's day and nearly all of them came to hear the truth. These may seem to be but small matters; but viewed from a missionary's standpoint they afford ground for encouragement and gratitude to God. We trust they are but the signs of better things soon to follow."

Mr. Currie reports that they are having from twenty-five to forty patients a day at

Chisamba, and that the number could readily be increased could more time be given to them.

#### BAILUNDU.—THE NEW KING.

Mrs. Webster writes:—

"The new king of Bailundu, after various characteristic African delays and in pursuance of native custom, has at length taken his new name, which is Numa (I send). Some changes have been made in the officers who surround him. The muenekalia, or prime minister, has been displaced for another man, who seems to be generally liked. He was put in by the Portuguese captain, but it was managed in such a way as not to offend the people. The captain is practically the ruler now and the Portuguese seem to be about to occupy the country. For the last six months traders have been flocking into Bihé and Bailundu and are opening trading stations. How this will affect our work remains to be seen. They are such a miserable set that their influence can hardly be other than evil. The rum they sell is vile stuff, and more and more of it is brought into the country every year, and the sad effect of it upon the natives is only too plain."

### Notes from the Wide Field.

#### INDIA.

A SEEKER AFTER GOD.—*The Punjab Mission News* contains a most striking story of a man now living between Amritsar and Jandiala, who occupies a building of fair proportions, which was formerly regarded among the Hindus as a holy place for pilgrimages. The master of the house is described as an aged man with white beard and an air of great dignity; his face indicates his kindly heart and thought, and his dignified manner shows that he is a true gentleman. The story of his life is so interesting that we quote at length from *The Mission News*:—

"He was born in a small town on the banks of the Chenab, some seventy years ago, and comes of a very respectable Hindu family of good caste. As he grew up he became more and more dissatisfied with the things of the world and his heart was filled with an intense desire to know God and have communion with him. He abandoned his home, and for some twenty years he wandered about in solitary places practising all kinds of penances, if haply he might find God. In the height of summer he lighted blazing fires in the open treeless plain and sat in their midst for hours at a time. In winter he exposed himself to the severest cold. He sometimes filled vessels with water, and having made a small hole in the bottom, sat underneath, while the

water fell on his head drop by drop. This, as our readers may recollect, was the most exquisite form of torture known to the Inquisition. The result of all his austerities was that he found himself as far as ever from God. Hungering for God, his soul filled with unrest, he visited all the famous Hindu shrines, — he went even to far-off Juggernaut, a tremendous journey in those unsettled days. Like Raja Yudhishtira of old, he climbed the Himalaya to see if he could in those vast snowy solitudes meet with God. He reached Khatmundo, in Nepaul, where he stayed several years. He by turns became a Sikh, a *faqir* of the Udasi, Gulabdasi, Nirmala, Suthra, Sucha orders, and at last, wearied with his search, with the heart-hunger still unsatisfied, he returned again to the Punjab, and, after various experiences, settled down in his present home about four years ago. He had always been a man who feared God and worked righteousness — a sort of Nathaniel in whom there was no guile; and as he gave up the quest for God as hopeless, he said : 'With all my seeking I have not found him. I will now wait till he reveals himself to me.' His fame spread through the neighboring villages, he was rightly considered a most holy man, so much so that the people came in numbers to kiss his feet. By his pure, gentle life and unaffected kindness he endeared himself to all."

Afterwards this man met a Miss Pengelly as she was teaching in a village. He asked her to call upon his wife and sat by her when Miss Pengelly talked of the teachings of the Word of God. The ground seemed prepared for the seed and soon it germinated. He no longer opened the Hindu *Granth*, but studied the Bible. He had hungered after righteousness, and Jesus Christ was revealed to him as the way of righteousness and peace for which he had longed all his days. He made prompt confession of his faith and was at once baptized. Further account of the man is given in *The Mission News* and is most interesting :—

" Some time ago he lost his only son, a fine young fellow, who was a native officer in a Sikh regiment. The lad's death crushed him; but now God has sent him comfort in a most unexpected way. ' My son,' he said, ' used to tell me very beautiful things, and was as good a lad as could be. Since I have read the Testament I find that what my boy used to tell me is all contained in it, and in looking over his things the other day I found a Testament which had evidently been carefully read; I have no doubt my lad was a Christian, but was afraid of me.' After his baptism he returned home and had to undergo a fiery trial indeed. Reviled, slandered, forsaken, an outcast, he was nevertheless perfectly calm and happy. His house was crowded day by day, by hundreds of *faqirs* and visitors who came to see him and reason with him. His reply was : ' I have at last found what I have sought all my life long. Jesus Christ is enthroned in my heart and now I am his only. I had put myself in God's hands. He called me and now I have peace and joy. Christ has taken away the fear, unrest, and misery with which my heart was filled.' When they urged him to leave Christ he said : ' To whom else can I go? The *Granth* is a ton of mud in which, by dint of much washing, you may find a grain or two of gold; but the Bible is pure gold, for Christ has the words of eternal life.'

" This baptism has caused a great commotion. People cannot impute unworthy motives to our friend. They are completely at a loss to account for his action and for the happiness with which he is manifestly filled. Our friend has many a trial ahead, but he who has called him will also keep him. After his baptism the old man wept bitterly for hours. He said : ' So much of my life is gone by, so little time is left me to do anything for him who has redeemed me. My heart cannot contain itself when I think of my lost days and what might have been, had I only found Christ sooner.' As yet the wife and family hold aloof, but we have good hopes that God is calling them also."

## MADAGASCAR.

CHRISTIANS everywhere must watch with intense interest the accounts of the French expedition in Madagascar. In a quotation made in the "Notes from the Wide Field," in our last month's issue, mention of the source was inadvertently omitted. It was from the *Chronicle* of the London Society, from which magazine for August we have the following additional statement: —

"Notwithstanding the landing of French troops on the shores of this island, Christian work of all kinds goes on in the interior, and to a large extent on the coast, with hardly any interruption. It is remarkable how little excitement there is amongst the people generally. No doubt many are anxious about the future, and a very earnest spirit of prayer seems everywhere manifest; but there is, at present at least, nothing like panic or any irritated feeling against foreigners; and this surely is due to the indirect as well as direct influences of Christianity upon the Malagasy. Meetings of all kinds for religious and philanthropic objects are held; for orphanages and 'Christian Endeavor' Societies; for Dorcas Societies; for help to the soldiers who have gone to the war; for sending them preachers and helpers; and for keeping up native missionary work in distant parts of the island, as well as services at the opening of new churches. A large and handsome new building has just been completed by the Anàlakely congregation in the capital, and was dedicated for divine worship on May 9, in the presence of the Queen and Court. Our congregations have steadily increased for some months past, and it is something pathetic to hear the prayers for God's protection which are constantly made, especially as there is hardly ever any angry feeling expressed towards their enemies. Only once have I detected anything like a revengeful sentiment uttered; on the contrary, the French are often prayed for, that God would teach them to do right and take them in safety back to their own land. Surely all this we may recognize as the direct result of the gospel of Christ."

Of the dedicatory service which is alluded to above, a further account is given, showing that the building is a very fine one, easily accommodating from 1,200 to 1,300 people. But at the dedication service it was crowded by not less than 2,000 persons. The building cost about \$4,000, more than one tenth of which was contributed by the Queen and her Cabinet. At the conclusion of the dedicatory services, the Queen, who was present, arose and in a few pleasant words extended her congratulations, especially thanking the missionaries and the English ladies connected with the church.

Striking testimony is given by a special correspondent of *The London Times* at Antananarivo as to the extent and value of the missionary work accomplished by the London Society in Madagascar. This correspondent dwells chiefly and naturally upon the improved outward condition of the people. We quote the following: —

"I was indeed amazed to find here so high a degree of civilization — and it does not appear to be a civilization that lies merely on the surface. In no part of the world that I have visited can our missionaries show anything approaching to the admirable results apparent in the central highlands of Madagascar, and there is no reason why they should not in time bring the barbarous outer tribes similarly under their beneficial influence. Even those travelers who, coming from South Africa and elsewhere, have formed a poor opinion of missionary work are compelled to testify to its marvelous success in Madagascar. Were it in other parts of the world as it is here we should not have heard so much adverse criticism of our foreign missions. In the course of my journey I have, on several occasions, when arriving in remote villages, far from any Europeans, been most hospitably received by the native teachers of the London Missionary Society — excellent fellows they appeared to be, eager to acquire knowledge themselves and to impart it to their ready scholars. It is chiefly due to the missionary influence that this portion of the country is more safe, pleasant, and easy to travel

through for the European stranger than are most parts of Europe itself. The contrast between the civilization of this beautiful highland region and the utter barbarism that surrounds it in a broad belt is very striking, and as I had commenced my experience of Madagascar by seeing the very worst side of it the contrast was all the more agreeable. Despite the ever-increasing distrust of all foreigners which is the natural result of the present crisis, and despite the fact that I was ignorant of the language, a newcomer, and as such likely to be regarded with suspicion and as a lawful prey, I yet met with nothing but kindness during my journey through Betsiléo and Imerina, and no attempt was made to overcharge me or to impose on me in any way. The visitor cannot fail to entertain a strong liking for this intelligent and amiable people."

This correspondent, though friendly to the missionaries, is evidently not specially connected with them, since he criticizes them sharply for allowing their wives and children to remain while the French are making their inroads. He does not anticipate any difficulty from the Christian converts among the Malagasy, but there are in the remote and wild districts people who will be exasperated by French inroads and who may commit violent outrages.

#### RUSSIA.

**THE STUNDISTS.** — *The Christian World* of London reports that accounts received from some of the central provinces of Russia, notably Kursk, Orel, and Tamboff, show that notwithstanding the bitter persecution to which they are subjected, the Stundists are gaining rapidly. Hundreds of villages where two years since no Stundists could be found, now have little communities of zealous and believing disciples. *Evangelical Christendom* for August comments at length upon an article in *The Moscow Gazette* written by a well-known clergyman of the Russian Church, saying, —

" According to this authority, the rigorously repressive laws lately promulgated against the Stundist sectarians are not only unsuccessful, but would actually appear to have given a renewed impetus both to the open and to the clandestine spread of the schism; whilst the best efforts of the special missionaries appointed to counteract the teaching of Stundism, and to reattach the Orthodox apostates to that creed, have been absolutely fruitless. 'The most lamentable feature of this propaganda,' says the clerical writer in the *Moscow journal*, 'is its evident progress among the intelligent class of Russians who have practically abandoned the State Church, or who, when they hold bureaucratic positions, attend the church service once or twice a year as a mere official habit and custom. It is also to this growing public inclination towards Stundism that the writer attributes the difficulty of getting the majority of the ordinary magistracy to convict the Stundist propagandists, and for the same reason large employers ignore the legal injunctions laid upon them with regard to the exclusion of Stundist workpeople of both sexes.'

" This Orthodox writer makes a significant admission when he candidly avows that a large number of intelligent and educated people who are gradually adopting the Stundist creed would otherwise become freethinkers. 'Unlike many other Russian sectarians,' writes an Odessa correspondent, 'the Stundists, whose religious tenets very closely resemble those of the Baptists, do not proselytize, and hence the police authorities find it difficult to convict them. It is by the force of example only, by their exemplary lives, their high-toned morality, sobriety, industry, thrift, and honest dealings that they attach the adherence and cohesion of their Orthodox neighbors. Their bitterest opponents in the State Church cannot deny these many virtues of the "heretics," nor can they, if they bear truthful evidence, decline to acknowledge the reclaimed lives and material prosperity of the many thousands of ignorant, intemperate, and degraded peasants who have voluntarily adopted the Stundist teaching and copied the manners and morals of the Sectarians. There are no more conscientiously law-abiding subjects in the Czar's dominions.'

**MWENZO AND THE AWEMBA.**—The *Monthly* of the Free Church of Scotland reports the establishment of a station on the Tanganyika plateau, between Lake Nyasa and Lake Tanganyika. It is on the line of the Stevenson Road, which competent persons now declare to be the best route from the outside world to Uganda, which means that by use of the water communications on the Zambesi and Shiré rivers and on Lakes Nyasa and Tanganyika and the Stevenson Road between these lakes, Uganda can be reached more easily than by way of Mombasa. The Awemba are spoken of as much like the Ngoni, of fine physique but warlike. They are constantly raiding, burning villages, killing and carrying off the captives. They are the agents of the Arabs in the slave trade. Mwenzo is near Fife, a station of the African Lakes' corporation, its name meaning "heart," and it may well be applied to this "heart of Africa" near which the Congo, the Zambesi, and the Nile have their rise. The climate, it is affirmed, is well adapted to Europeans, and the soil is rich. The Free Church missionaries have established themselves at Mwenzo, and propose to hold the region for Christ. May God give them great success!

### Notes for the Month.

#### SPECIAL TOPIC FOR PRAYER.

For the approaching Annual Meeting of the American Board: that God would prepare his people and would be especially present in their assembly, so that there may be in them a fresh apprehension of the duty and privilege he has given them in the evangelization of the world; and that, with a deeper sense of dependence on divine aid, definite and wise plans may be made for increased efficiency in the prosecution of this work.

#### ARRIVALS IN THE UNITED STATES.

- August 13. At New York, Mrs. Margaret R. Trowbridge, of the Central Turkey Mission.  
September 3. At Vancouver, Rev. and Mrs. C. M. Severance and Miss Cornelia Judson, of the Japan Mission.

#### DEPARTURES.

- September 7. From Boston, Mrs. F. M. Newell, to rejoin the Western Turkey Mission.  
September 11. From New York, Miss E. M. Blakely, to rejoin the Central Turkey Mission; also, Miss Laura A. Mellen, to join the Zulu Mission.  
September 12. From San Francisco, the Deputation to Japan, consisting of Secretary James L. Barton, D.D., Hon. W. P. Ellison, A. H. Bradford, D.D., and J. G. Johnson, D.D.; also, Rev. J. D. Davis, D.D., and wife, to rejoin the Japan Mission.  
September 16. From Vancouver, Rev. Dwight H. Clapp and wife, to rejoin the Shansi Mission; also, Mrs. Isabella B. Williams, to rejoin the North China Mission.

#### MARRIAGE.

- September 10. At Ripon, Wis., Rev. Joseph K. Greene, D.D., of the Western Turkey Mission, to Miss Mathilde H. Meyer, formerly of the Japan Mission.

### Donations Received in August.

#### MAINE.

Bangor, Hammond-st. Cong. ch. and so.	50 00
Brewer, 1st Cong. ch. and so.	11 00
Calais, 1st Cong. ch. and so.	57 00
Dennysville, Cong. ch. and so.	24 69
Grand Lake Stream, Rev. Arthur Truslow,	50 00
Norridgewock, A friend,	60 00
Portland, State-st. Cong. ch. and so.	325 00
Rockland, A friend,	10 00
Sherman Mills, Washburn Memorial Church,	10 00
Solon, Cong. ch. and so.	18 00
So. Freeport, Cong. ch. and so.	37 35
Standish, Cong. ch. and so.	7 00
Union, Cong. ch. and so.	20 00
Wilton, Cong. ch. and so.	9 75— <del>592</del> 79

#### NEW HAMPSHIRE.

Anmerst, Rev. Alfred J. McGown, 5;	
Miss Addie Russell, deceased, 5;	
Miss L. B. Clark, 2,	12 00
Atkinson, Cong. ch. and so.	21 37
Bennington, Cong. ch. and so.	8 73
Centre Ossipee, Cong. ch. and so.	10 00
Claremont, Cong. ch. and so.	26 50
Concord, Friend,	5 00
Croydon, Cong. ch. and so.	15 50
Greenfield, Cong. ch. and so.	20 45
Greenville, Cong. ch. and so.	10 00
Hanover, Rev. S. C. Bartlett, D.D.	50 00
Hollis, Cong. ch. and so.	4 00
Jaffrey, Cong. ch. and so.	40 00
Kensington, Cong. ch. and so.	5 00
Kingston, Cong. ch. and so.	3 50

[October,

Lisbon, 1st Cong. ch. and so.	6 19
Lyndeboro, Cong. ch. and so.	23 73
Newmarket, Thomas H. Wiswall,	5 00
No. Hampton, Cong. ch. and so.	27 00
No. Londonderry, Cong. ch. and so.	1 38
Peterboro, Union Cong. ch. and so.	7 50
Portsmouth, North Cong. ch. and so., to const. DANIEL F. BORTHWICK, H. M.	147 50
Seabrook & Hampton Falls, 1st Cong. ch. and so.	8 00
Walpole, Cong. ch. and so.	46 83
Wolfeborough, 1st Cong. ch. and so.	10 38—517 56

## VERMONT.

Barre, Cong. ch. and so.	30 87
Bennington Cen., Old 1st Cong. ch.	76 08
Brattleboro, Centre Cong. ch., m. c.	12 30
Cabot, Cong. ch. and so.	23 13
Castleton, Cong. ch. and so.	13 02
Cornwall, Cong. ch. and so.	68 07
Danville, Rev. S. Knowlton,	25 00
Dorset, Cong. ch. and so.	58 24
Essex Junction, Cong. ch. and so.	7 43
Fair Haven, 1st Cong. ch. and so.	14 00
Ferrisburg, Cong. ch. and so.	17 94
Franklin, Rev. and Mrs. Levi Wild,	5 00
Georgia, Cong. ch. and so.	7 00
Johnson, Cong. ch. and so.	40 08
Lower Waterford, Cong. ch. and so.	6 28
Lyndonville, Cong. ch. and so., of which go to Rev. J. C. Bowdell,	20 65
Manchester, Cong. ch. and so., of which go to from Samuel G. Cone, to const. Rev. GEO. T. SMART, H. M.	134 49
Middlebury, George Boardman,	1 00
New Haven, Cong. ch. and so.	85 83
Newport, 1st Cong. ch. and so.	15 00
No. Bennington, Cong. ch. and so., add'l.	50
Northfield, Cong. ch. and so.	19 40
Norwich, Mrs. Ellen Clarke,	1 00
Orange, Cong. ch. and so.	5 00
Pittsford, "Friends,"	10 00
Putney, Cent-a-day Band,	9 00
Randolph, 1st Cong. ch. and so.	21 10
Richmond, Cong. ch. and so.	43 84
Rupert, Cong. ch. and so.	44 25
Rutland, Cong. ch. and so.	138 82
Salsbury, Cong. ch. and so.	11 00
Saxtons River, Cong. ch. and so.	27 00
So. Henr. & Grand Isle, "Friends,"	13 00
Stowe, Cong. ch. and so.	43 45
Stratford, Cong. ch. and so.	55 00
St. Johnsbury, South Cong. ch. and so., (of which "Friend," 13), 93-09;	
Mrs. Horace Fairbanks, 300,	395 69
Waterbury, Cong. ch. and so.	26 11
Woodstock, Cong. ch. and so.	152 74
Friends,	50 00—1,737 21

*Legacies.* — Essex, Amasa Osgood,  
by A. A. Slater, Es'r, 100; Nathan  
Lathrop, by A. A. Slater, Adm't,  
add'l, 7,

MASSACHUSETTS.	107 00
Abington, 1st Cong. ch. and so.	18 80
Andover, West Cong. ch. and so.	50 00
Ashfield, Cong. ch. and so.	68 25
Athol, Cong. ch. and so.	101 77
Becket Centre, Cong. ch. and so.	5 00
Beverly, Mrs. L. B. Dearborn,	25 00
Blackstone, Cong. ch. and so.	10 00
Boston, Old South ch., 766-06; ad ch. (Dorchester), 115-86; Eliot ch. (Roxbury), 15; Shawmut ch., Mrs. Dickerman, 1; C. P. H., 20; Rev. M. H. Hitchcock, 15; Miss Olive Kimball, 5; Box in Cabinet, 2,39,	970 33
Bradford, 1st Cong. ch. and so.	29 07
Braintree, 1st Cong. ch. and so., 93-7;	
Storrs Ladies' For. Miss. Soc., to const. Mrs. HENRY S. THAYER, H. M., 50,	59 37
Brookline, "Friend,"	500 00
Cambridge, North-ave. Cong. ch. and so. (of which A friend, 100), 120;	
Miss S. Ropes, 2,	123 00
Chesterfield, Cong. ch. and so.	3 50
Dover, Cong. ch. and so.	5 65
Everett, Mystic Side Cong. ch. and so.	41 00
Feeding Hills, Cong. ch. and so.	13 00
Framingham, Plymouth Cong. ch. and so.	
Granby, S. M. Cook,	17 50
Greenfield, 1st Cong. ch. and so.	20 00
Groveland, Cong. ch. and so.	5 00
Hampden, Cong. ch. and so., of which 5 from William V. Sessions,	25 00
Haydenville, Cong. ch. and so.	11 33
Hingham Centre, Cong. ch. and so.	35 00
Holliston, Rev. J. B. Cook,	1 00
Holyoke, 1st Cong. ch. and so.	28 79
Hopkinton, A friend,	3 00
Housatonic, Cong. ch. and so., to const. Mrs. T. G. RAMSDELL and DAVID PENDLEBURY, H. M., of which 10 for Smyrna,	15 00
Huntington, 1st Cong. ch. and so.	203 00
Hyde Park, Blue Hill Evan. Soc.	5 00
Ipswich, Linebrook Cong. ch.	15 30
Lancaster, Cong. ch. and so.	19 50
Lee, Cong. ch. and so.	33 86
Longmeadow, Benev. Ass'n,	450 00
Lowell, Eliot Cong. ch. and so.	4 34
Lynn, James Garvin, 3; —, 5,	6 00
Manomet, Cong. ch. and so.	10 00
Middleboro, Central Cong. ch. and so.	156 44
Millbury, 1st Cong. ch. and so.	51 09
Mill River, Cong. ch. and so.	16 80
New Bedford, Trin. Cong. ch. and so., 57-54; Y. P. S. C. E. of North Cong. ch. and so., towards support of Rev. and Mrs. F. R. Bunker, 25,	203 00
New Braintree, Cong. ch. and so.	83 54
Newtonville, Central Cong. ch. and so.	25 00
Northampton, Edwards Cong. ch. and so.	221 55
Northampton, Edwards Cong. ch. and so.	138 57
North Carver, Cong. ch. and so.	11 00
Peru, Cong. ch. and so.	6 62
Plainfield, Cong. ch. and Sab. sch.	24 00
Pittsfield, J. S. Sears,	5 00
Reading, Cong. ch. and so.	10 00
Rockland, Cong. ch. and so.	40 40
Royalston, 1st Cong. ch. and so.	5 25
Salem, A deceased friend,	45 00
Sheffield, Cong. ch. and so.	12 72
Shrewsbury, Cong. ch. and so.	20 00
Somerville, Broadway Cong. ch. and so., to const. J. M. YORK, H. M.	100 00
South Acton, Cong. ch. and so.	9 12
South Deerfield, Cong. ch. and so.	25 00
So. Framingham, Grace Cong. ch. and so.	306 00
So. Sudbury, Memorial Cong. ch. and so.	18 41
So. Walpole, Friend, 2; Geo. F. Wright, 1,	3 00
Springfield, North Cong. ch. and so., to const., with other donations, Mrs. LOUISE T. WARREN, Miss ELOISE W. WOOD, Mrs. MARY D. PECK, and CHARLES H. BURNHAM, H. M., 95; V. P. S. C. E. of Memorial Cong. ch. and so., towards support of Rev. Dwight Goddard, 25; Mrs. A. C. Hunt, 10,	130 00
Stow, Mrs. C. L. Bartlett,	10 00
Taunton, Trin. Cong. ch. and so.	109 06
Townsend, Cong. ch. and so.	4 50
Wakefield, Cong. ch. and so.	33 35
Walpole, ad Cong. ch. and so., add'l.,	5 50
Westhampton, Cong. ch. and so.	23 00
West Newbury, 1st Cong. ch. and so.	19 00
Westport, Cong. ch. and so.	16 00
Whately, Cong. ch. and so., Sab. sch., and V. P. S. C. E.	47 25
Whitinsville, Cong. ch. and so.	1,826 40
Winchester, 1st Cong. ch. and so., Interest on legacy D. N. Skillings,	200 00
Winchendon, 1st Cong. ch. and so., of which 20,10 from Extra-cent-a-day Band,	41 20

Worcester, Park Cong. ch. and so., 16;	
Lake View Cong. ch. and so., 5.50;	21 50
—, A friend,	10 00
	6,766 59
<i>Legacies.</i> — Newburyport, Miss Han-	
nah F. Tyler,	11,000 00
Oakham, Nancy Burbank, by Jesse	
Allen, A. M'r,	1 13
Pepperell, Rev. Eli W. Harrington,	
by Charles Crosby, Ex'r,	400 00
Southampton, Isaac Parsons, by	
Henry L. Parsons, Ex'r, to const.	
EDWARD K., HENRY L., and	
WILFRED A. PARSONS, H. M.	300 00
Whitinsville, Wm. H. Whitin, by	
Edward Whitin, 100; Mrs. Chas.	
P. Whitin, by Edward Whitin,	
250,	750 00
	12,451 13
	19,217 72

## RHODE ISLAND.

Bristol, 1st Cong. ch. and so.	78 46
Pawtucket, Cong. ch. and so., 200;	
Park Place Cong. ch. and so., 48.60	48 60
Providence, Union Cong. ch. and so.,	
1,703.28; Pilgrim Cong. ch. and so.,	
28,	1,731 28-2,058 34
<i>Legacies.</i> — E. Providence, Mrs.	
Fanny M. Bicknell, by Lyman	
Hayward, Adm'r,	405 25
	2,463 59

## CONNECTICUT.

Abington, Cong. ch. and so.	17 00
Andover, Cong. ch. and so.	17 00
Bridgeport, ad Cong. ch. and so.	68 30
Bristol, Cong. ch. and so.	50 00
Buckingham, Cong. ch. and so.	10 00
Chester, Cong. ch. and so.	24 20
East Haddam, 1st Cong. ch. and so.	29 50
East Hampton, Cong. ch. and so.	22 34
Griswold, 1st Cong. ch. and so.	24 50
Guilford, 1st Cong. ch. and so.	70 00
Hartford, Glenwood Cong. ch. and so.,	
.233; Fourth ch., Friend, 10; At-	
wood Collins, 20,	32 33
Harwinton, Cong. ch. and so.	12 84
Kent, 1st Cong. ch. and so.	5 00
Lebanon, Exeter, Cong. ch. and so.,	
30.94; Liberty Hill Soc., 2.00,	33 84
Meriden, Centre Cong. ch. and so., 50;	
W. H. Catlin, 15,	65 00
Middleton, Seth H. Butler, for two	
native helpers,	66 00
New Britain, South Cong. ch. and so.	137 08
New Haven, Rev. and Mrs. N. H.	
Whittlesey, 10; "J. M. B. D.", 5,	15 00
New London, 1st Church of Christ,	
m. c.	12 17
Niantic, R. J. Miner,	50
Norfolk, Cong. ch. and so.	13 00
No. Stonington, Cong. ch. and so.	51 00
Oronoque, Cong. ch. and so.	6 43
Plainfield, Cong. ch. and so.	16 85
Plymouth, Cong. ch. and so.	40 00
Preston, 1st Cong. ch. and so.	36 00
Ridgefield, 1st Cong. ch. and so.	23 85
Salisbury, Rev. J. C. Goddard,	3 00
Southbury, Cong. ch. and so.	15 52
So. Coventry, 1st Cong. ch. and so.	52 65
So. Glastonbury, Cong. ch. and so.	
Sab. sch.	8 72
Stratford, Cong. ch. and so., of which	
m. c., 5,	38 58
Terryville, Cong. ch. and so.	104 71
Thomaston, 1st Cong. ch. and so.	7 85
Tolland, Cong. ch. and so.	38 68
Torrington, Cong. ch. and so.	31 87
Trumbull, Cong. ch. and so.	9 59
Waterbury, Mrs. Gilman C. Hill,	25 00
West Woodstock, "Friend, H. I."	5 00
Woodstock, 1st Cong. ch. and so.	18 00-1,254 49

<i>Legacies.</i> — Cornwall, Silas C. Beers,	
by J. C. Calhoun and G. C. Har-	
rison, Ex'r,	1,343 65
Marlborough, Charles Buell,	50 00

So. Coventry, Miss Louisa A. Lord,	
by Nathan C. White, Ex'r,	100 00-1,473 65
	2,728 14

## NEW YORK.

Albany, A friend,	50 00
Aquebogue, Cong. ch. and so.	15 00
Brooklyn, Puritan Cong. ch., 153.05;	
"In memory of Mrs. Charlotte M.	
Loomis," 10,	163 05
Caanan Four Corners, Cong. ch.	11 03
Corning, 1st Cong. ch.	19 13
De Peyster, Cong. ch.	5 50
Dunnsville, W. G. Davis, M.D.	100 00
Flushing, Cong. ch.	10 00
Homer, Cong. ch.	2 30
Jamestown, Cong. ch.	5 55
New York, Broadway Tabernacle,	
add'l, Two friends, 25; Z. Stiles Ely,	
1,000; O. W. Coe, 50; Rev. F. H.	
Marling, 25; "B. A. L.", 20; Cash,	
9.02; "W. C. C.", 5.50,	1,134 52
Norwich, Cong. ch., for Scudder Mem.	
Fund,	40 00
Orient, Cong. ch.	80 17
Onama, D. D. Swezey, for native	
preacher, Madura,	20 00
Patchogue, Daniel Brown,	10 00
Rockville Centre, Cong. ch.	3 50
Roscoe, Cong. ch.	2 00
Sand Bank, Cong. ch.	3 00
Walton, 1st Cong. ch.	90 43
W. Bloomfield, Cong. ch.	37 00
, A brother,	15 00-1,763 24

<i>Legacies.</i> — Hudson, Henry D.	
Wright, by Claudius Rockefeller,	
2,600.36, less expenses,	2,500 00
New York, John F. Delaplaine, by	
James Cruikshank and Talbot W.	
Chambers, Ex'r, bal. 1,699.10,	
less expenses,	1,599 10-4,099 10
	5,862 34

## NEW JERSEY.

Montclair, 1st Cong. ch., Samuel	
Holmes, toward support Rev. and	
Mrs. J. D. Eaton, and to const. Mrs.	
JOSEPHINE BRAUTIGAM HOLMES,	
H. M.	100 00
Newark, Y. P. S. C. E., Belleville-ave.	
Cong. ch., for native preacher, Ma-	
dura,	10 00
Vineland, Rev. Martin Post,	5 00-115 00

## PENNSYLVANIA.

Germantown, "Royally Kept," for	
native preacher in Turkey,	50 00
Guy's Mills, Woman's Miss'y Soc.	10 00
Harrisburg,	1,000 00
Philadelphia, Central Cong. ch., 47.10;	
Charles C. Savage, 250; B. C. Pond,	399 10
Scranton, 1st Welsh Cong. ch., 15;	
F. E. N., 10,	25 00-1,384 10

## GEORGIA.

## TEXAS.

## MISSOURI.

Brookfield, Cong. ch.	13 00
Lebanon, Cong. ch.	15 95
Springfield, 1st Cong. ch.	75 00
St. Louis, Immanuel Cong. ch.	7 40-111 35

## OHIO.

Bellevue, 1st Cong. ch.	7 00
Cleveland, Bethlehem Cong. ch.,	
35.64; East Madison-ave. Cong. ch.	
(of which 14 from Y. P. S. C. E.),	
toward support Rev. J. P. Jones,	
25; Lake View Cong. ch., do., 10;	
Lakewood Cong. ch., do., 5,	75 64

[October]

	IOWA.	
Columbus, 1st Cong. ch.	187 15	
Cuyahoga Falls, Cong. ch.	17 85	
E. Liverpool, Mrs. H. T. Kitchel,	100 00	
Kinsman, 1st Cong. ch.	30 00	
Madison, Central Cong. ch.	17 39	
No. Bloomfield, Cong. ch.	9 25	
Oberlin, Mrs. E. B. Clark,	10 00	
Olmstead Falls, 2d Cong. ch.	2 00	
Ruggles, Cong. ch.	65 57	
Saybrook, Miss Louisa Gruppe,	2 00	
Wellington, 1st Cong. ch.	44 00	
West Andover, Cong. ch.	10 43—578 28	
ILLINOIS.		
Austin, Cong. ch., to const. Rev.		
THOMAS WESTERDALE, H. M.	50 00	
Batavia, Cong. ch., 28; L. A. Des		
Rosier, 5	33 80	
Byron, Cong. ch.	16 62	
Cambridge, Cong. ch.	8 00	
Chicago, South Cong. ch., 766 75;		
Grand-ave. Cong. ch., 31 55; Stu-		
dents of Chicago Theol' Sem., toward		
salary Rev. C. N. Ransom, 433 10;		
David Fales, 35; Rev. J. M. Wil-		
lams, 10; William and Harry Cotton,		
for building, care Rev. T. W. Wood-		
side, 10	1,286 40	
Creston, Cong. ch.	8 55	
Decatur, 1st Cong. ch.	25 10	
Des Plaines, Cong. ch., Friends,	6 00	
Dwight, Rev. E. F. Wright,	1 00	
Earville, J. A. D.	25 00	
Galesburg, Central Cong. ch., Mrs.		
Martha A. Hitchcock,	25 00	
Glen Elyn, L. L. Lloyd,	5 00	
Godfrey, Cong. ch.	36 80	
Hinsdale, Cong. ch.	14 58	
La Grange, 1st Cong. ch.	51 04	
Lake Forest, Rev. W. A. Nichols,	20 00	
Lombard, 1st Cong. ch.	9 00	
Marshall, Cong. ch.	13 60	
Morton, Cong. ch.	5 00	
Mound City, Pilgrim Cong. ch.	5 00	
Oneida, Cong. ch.	7 95	
Polo, Ind. Presb. ch.	33 49	
Ridgeland, E. H. Pitkin,	200 00	
Roscoe, Cong. ch.	17 50	
Shabbona, Cong. ch.	42 50	
Wyoming, Mrs. Walters,	10 00—1,956 93	
MICHIGAN.		
Benzonia, 1st Cong. ch.	11 59	
Detroit, 1st Cong. ch., to const.		
GEORGE R. ANGELL, Mrs. EMMET		
A. Pease, and Rev. A. T. WATER-		
MAN, H. L.	283 00	
Escanaba, Dr. Nancy Roger,	11 00	
Gratiot Lake, Cong. ch.	4 40	
Greenville, Cong. ch.	40 02	
Lansing, Plymouth Cong. ch., A. C.		
Stebbins,	30 00	
Olds, E. P. Gates,	50	
Orion, Cong. ch.	3 18	
Owosso, Cong. ch.	33 50	
St. Clair, 1st Cong. ch.	25 00—449 10	
WISCONSIN.		
Appleton, "E. P. S., Sept. 1," 5;		
"J. D. W., Sept. 12," 5;		
Arena, 1st Cong. ch.	10 00	
Brandon, Cong. ch.	8 13	
Darien, Cong. ch.	18 38	
Eau Claire, 2d Cong. ch.	2 25	
Elroy, Cong. ch.	3 50	
Green Bay, 1st Presb. ch.	63 50	
Janesville, 1st Cong. ch.	65 00	
La Crosse, 1st Cong. ch.	77 88	
Menomonie, Cong. ch.	16 85	
Milwaukee, Grand Ave. Cong. ch.	37 24	
Mondovi, 1st Cong. ch.	2 70	
Plymouth, Cong. ch.	26 05	
Potosi, Rev. L. B. Nobis,	25 00	
Racine, Welsh Cong. ch.	15 28	
Roberts, Cong. ch.	10 00	
Spring Green, Cong. ch.	2 26	
Waukesha, 1st Cong. ch.	9 50—403 46	
OREGON.		
Stafford, Mission Conference,		14 00
COLORADO.		
Denver, Mrs. Kate S. Merrell,		10 00

## WASHINGTON.

Fidalgo, Cong. ch.	2 05
Rosario, Cong. ch.	4 40
Sidney, Rev. James E. Clark,	5 00
Snohomish, 1st Cong. ch.	26 45
Tacoma, J. Arntson,	15 00— <b>52 90</b>

## SOUTH DAKOTA.

Chamberlain, Cong. ch.	22 50
Scotland, German Assoc.	8 04— <b>31 14</b>

## NEW MEXICO.

Albuquerque, Cong. ch.	15 00
------------------------	-------

## FOREIGN LANDS AND MISSIONARY STATIONS.

AFRICA.—Adams, Church and congregation, 47 94; Durban, Rev. J. Femé, 2 45; Kam undong o, Church, 7 60;	57 99
SOUTH CHINA.—Chan Wing, 4 00; Mrs. Wong's School, 1 92;	6 12— <b>64 11</b>

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
For several missions in part, 10,833 45	
For allowances of missionaries in this country, outfit and freight of outgoing missionaries, six months to August 31, 1895, 4,006 20	
For allowances of missionaries in this country, outfit and freight of outgoing missionaries to August 31, 1895, 2,990 23	
For salary of Miss Bosshardt, Adana, Turkey, from September, 1894, to September, 1895, 378 40— <b>18,208 28</b>	
Acknowledged elsewhere for the Debt, 125 00	

## From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	5,600 00
--	----------

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	110 00
---	--------

Miss Bessie B. Merriam, Oakland, California, <i>Treasurer.</i>	110 00
--	--------

MISSION SCHOOL ENTERPRISE.	
MAINE.—Orono, V. P. S. C. E., 2 33; South Berwick, V. P. S. C. E., 9 79;	
NEW HAMPSHIRE.—Centre Ossipee, Cong. Sab. sch., 2 30; Greenfield, V. P. S. C. E., 5; Junior C. E. S., 2 80; Greenville, Cong. Sab. sch., 15; Hillsboro Bridge, Junior C. E. S., 1 50;	12 12
VERMONT.—Olcott, Extra-cent-a-day Band, for pupil, Adams, So. Africa, 25; Stratford, Cong. Sab. sch., 5; Thexford, Y. P. S. C. E., for pupil, High School, Mardin, 25; Waterbury, Y. P. S. C. E., of wh. 10 for pupils, Anatolia College, and 6 50 for High School, Adams, 16 50;	26 60
MASSACHUSETTS.—Goshen, West Hamp. V. P. S. C. E., for Madura, 50; Hampden, Cong. Sab. sch., 7 32; Marblehead, Mr. Bell's Bible class, for pupil at Marash, 12 50; Pittsfield, Y. P. S. C. E., 7; Salem, V. P. S. C. E., of Crombie-st. church, 14; Shrewsbury, V. P. S. C. E., 5; Wincendon, V. P. S. C. E., of 1st Cong. ch., 2 10;	97 92
RHODE ISLAND.—Woonsocket, Globe Y. P. S. C. E., Two-cents-a-week Fund,	11 00
CONNECTICUT.—Chester, V. P. S. C. E., 3 78; Lebanon, V. P. S. C. E., of Exeter Cong. ch., 2 16;	5 94
NEW YORK.—Brooklyn, V. P. S. C. E., of the Church of the Pilgrims, 25; Jamestown, V. P. S. C. E., of 1st Cong. ch., 18 50;	43 50
OHIO.—Lenox, V. P. S. C. E., 7; No. Fairfield, V. P. S. C. E., 5;	12 00
INDIANA.—Ridgeville, Cong. Sab. sch., 1 00	

## ILLINOIS.—Loda, V. P. S. C. E., 5; Millburn,

V. P. S. C. E., 12 50; Oneida, Cong. Sab. sch., 950; Rollo, V. P. S. C. E., 5;

MICHIGAN.—Clinton, V. P. S. C. E., of Cong. ch., 5; Eastmanville, Cong. Sab. sch., 2 05;

IOWA.—Ft. Dodge, V. P. S. C. E., 5; Grinnell, V. P. S. C. E., 4; Manchester, Y. P. S. C. E., for student, Pasumalai, 5; Traer, V. P. S. C. E., 5;

WISCONSIN.—Milwaukee, Northfield Cong. Sab. sch., 5 55; Roberts, Junior C. E. S., 2 50;

**23 45**

MINNESOTA.—Rochester, Cong. Sab. sch., 4 27

**7 05**

KANSAS.—Lawrence, Plymouth Sab. sch., 35 51

NEBRASKA.—Crighton, V. P. S. C. E., 2 50; do, and Junior C. E. S., 2 50; Holdrege, V. P. S. C. E., 1 30;

**6 20**

CALIFORNIA.—Redland, V. P. S. C. E., 2 50;

**12 60**

WASHINGTON.—Snohomish, 1st Cong. Sab. sch., 6 25

**1 75**

SOUTH DAKOTA.—Springfield, V. P. S. C. E., 403 41

403 41

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—North Andover, Trin. Cong. Sab. sch., 1 50

WASHINGTON.—Snohomish, Sab. sch., Primary Dep't, 2 05

**3 55**

## FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Chandlerville, V. P. S. C. E., 6; Lisle, Mrs. Mary S. Pfaff, 15;

**21 00**

WISCONSIN.—Black Earth, V. P. S. C. E., 6 25; Hartland, V. P. S. C. E., 12 50;

**18 75**

IOWA.—Marion, V. P. S. C. E., 10; Niles, Y. P. S. C. E., 6 25; Owen's Grove, Y. P. S. C. E., 7 75;

**24 00**

NEBRASKA.—Norfolk, V. P. S. C. E., 12 50

**6 25**

COLORADO.—Rico, V. P. S. C. E., 6 25

**6 25**

SOUTH DAKOTA.—Canova, V. P. S. C. E., 88 75

88 75

## CONTRIBUTIONS FOR THE DEBT.

MAINE.—Bridgton, "A. A.", 5; New Castle, Cong. ch., 43 61; Phillips, Cong. ch., 12 56; Portland, "E." 100;

**161 17**

NEW HAMPSHIRE.—Exeter, ad Cong. ch., 3; do, Rev. Geo. E. Street, 25; Franklin, Cong. ch., add'l, 3; Henniker, "For the Debt," 10; Manchester, 1st Cong. ch., Cent-a-day Band, 50; Portsmouth, No. Cong. ch., 100;

VERMONT.—Barner, John S. T. Wallace, 2; Manchester, Cong. ch., 34 78; So. Hero and Grand Isle, Friends, 3;

**191 00**

MASSACHUSETTS.—Acton, Cong. Sab. sch., Boston, ad Cong. ch. (Dorchester), Extra-cent-a-day Band, 10; do, Mt. Vernon ch., Mrs. J. C. Tyler, 5; do, R. Leonard, 100; do, A. A. Winsor (Neponset), 10; Braintree, A member of 1st Cong. ch., 4; Brockton, A friend, 1; Brookline, Harvard ch., "J. S. S." 100; Cambridge, Shepard Memorial ch., 84 36; Centreville, South Cong. ch., 23 60; Concord, Trin. Cong. ch., 18; Easthampton, 1st Cong. ch., 5 75; do, A friend of missions, 1; Egypt, William F. Day, 50; Granville, Gen. Cong. ch., 3; Groton, A friend, to const. Mrs. ALBERT M. FORCE, H. M., 100; Hadley, ad Cong. ch., 10; Hampden, William V. Sessions, 5; Haverhill, Union Cong. ch. (of wh. Cent-a-day Band, 2 38), 21 58; do, West Cong. ch., 13 12; Housatonic, Cong. ch., 50; Hyde Park, Cong. ch., 11 8; Lenox, Cong. ch., to const. Rev. ARTHUR H. SEDGWICK, H. M., 56 75; Lexington, Hancock ch., 18 15; Magnolia, Mrs. Charles Merriam, 6 30; Marshfield Hills, ad Trin. ch., 8; Middlefield, Margaret Smith, 25; Monson, Cong. ch.,

**39 78**

[October,

26.05; Newton, Eliot ch., 1,667.55; New-		G. M. Gardner, 6.25; Campello, V. P. S.
tonville, Central Cong. ch., 100; No.	C. E. of South Cong. ch., for student at	
Weymouth, Pilgrim ch., 11; Orange,	Aintab, 25; Dedham, Miss M. C. Burges,	
Centre Cong. ch., 27; Pittsfield, 1st Cong.	for work, care Rev. Fred. R. Bunker, 55;	
ch., Hurd Memorial Fund, 450; Rich-	Halifax, A friend, for work, care Miss E. R.	
mond, Cong. ch., 28.85; Royalston, 1st	Bisell, 3; Leominster, L. E. DeWitt's Sab.	
Cong. ch., 32.15; Sharon, A friend, 1;	sch. class, for native preacher, care Rev.	
Springfield, North Cong. ch., 341.75; do.,	J. E. Abbott, 15; Saugus, V. P. S. C. E. of	
Memorial ch. (of wh. from V. P. S. C. E.,	Cong. ch., for Miss Blakeley's work, 6;	
50), 250; Swampscott, 1st Cong. ch., 54;	Springfield, North Cong. ch., for education	
Three Rivers, Rev. A. M. Hill, 10; Wa-	Hindoo widows, 5; Winchendon, North	
quoit, A friend, 10; Westborough, Cong.	Cong. ch., for use of Miss E. M. Blakeley,	
ch., to const. FRANK W. FORBES, H. M.,	60; Friend, by Miss E. M. Blakeley, for	
150; ——— "In memory of Harriet New-	her work in Marash, 20,	
ell" through Mr. Martin, 2.50.	CONNECTICUT.—Stamford, 1st V. P. S. C. E.,	291.25
RHODE ISLAND.—Newport, United Cong.	for work, care Miss E. T. Crosby,	
ch., A friend, 7; Providence, Pilgrim Cong.	NEW YORK.—Canandaigua, Mrs. H. E. Lee,	3.00
ch., 25; Woonsocket, Globe Cong. ch.,	use for of Miss M. A. Holbrook, 3; Clifton	
50, 10.	Springs, Mrs. J. A. Lichy, for pupil Anatolia	
CONNECTICUT.—Cong. ch., of which so from	College, 25; Coventry, John R. Whitney, for use of Mrs. E. R. Mont-	
George W. Hull and 15 from B. G. North-	gomery, 10; Troy, Mrs. M. A. Walrath,	
rop, 47.14; Griswold, 1st Cong. ch., 1.25;	for work of Miss Stillson, 20; Wellsville,	
Meriden, 1st Cong. ch., 206; New Haven,	V. P. S. C. E., for Deccan Indus School, 12,	
Centre ch., "M.", 95; New London, 1st	NEW JERSEY.—Glen Ridge, Cong. ch., Mrs.	
Ch. of Christ, 28; Norwich, "A. P.", 10;	S. F. Campbell, for native preacher, care	
NEW YORK.—Brooklyn, V. P. S. C. E. of	Rev. J. P. Jones, 12.50; Westfield, Cong.	
the Church of the Pilgrims, 25; Buffalo, A	ch., J. R. Clayton, for native preacher,	
tithe offering from a friend, 40; Camden,	Madura, 15.	27.50
Cong. ch., 7; Fairport, Mrs. A. M. Loomis,	PENNSYLVANIA.—Germanstown, A friend, for	
10; Oswego, Cong. ch., 29.40; Richford,	preacher in Barsi, 15; Philadelphia, Church	
James Allen, 5.	of Reconciliation, A. M. Morrison's Bible	
NEW JERSEY.—Lakewood, Mrs. A. V. Rood,	class, for student, care Rev. G. M. Gard-	
PENNSYLVANIA.—Lansford, 1st Welsh Cong.	ner, 25; Ladies of Central Cong. ch., for	
ch.	preacher at Barsi, 4.50.	
OHIO.—Sherwood, Ella Palmer,	OHIO.—Bellevue, 1st V. P. S. C. E., for	44.50
ILLINOIS.—Chicago, 1st Cong. ch., A friend,	native preacher, care Rev. J. P. Jones,	14.00
500; do., W. H. Rice, 2; Naperville, Grace	LOUISIANA.—Jennings, 1st V. P. S. C. E.,	
ch., 6.	for use of Rev. C. S. Vaughan,	
WISCONSIN.—Milwaukee, Grand-ave. Cong.	MISSOURI.—Springfield, Ger. Cong. ch. (of	7.00
ch.	which 2 from Rev. J. F. Graf), for work in	
IOWA.—Baxter, Rev. E. T. Preston,	Mardin, 4.80; St. Louis, Pilgrim Cong. Sab.	
MINNESOTA.—Cottage Grove, A friend of	sch., for work in Hong Kong, 16.55.	
missions,	INDIANA.—Elkhart, A class of girls, for	21.35
KANSAS.—Leavenworth, Friend,	pupil, Marash,	5.00
NEBRASKA.—Creighton, Cong. ch.	ILLINOIS.—Englewood, V. P. S. C. E. of	
CALIFORNIA.—Berkeley, 1st Cong. ch., 10;	North Cong. ch., for educ. 3 boys, Anatolia	
San Francisco, Charles R. Bishop, 100,	College,	60.00
SOUTH DAKOTA.—Webster, A. J. Dickinson,	MICHIGAN.—Ann Arbor, V. P. S. C. E.,	
MEXICO.—Parral, Rev. Otis C. Olds,	for pupil, care Rev. G. H. Krikorian,	5.00
CHINA.—Pang-chuang, Misses E. G. and	CHINA.—Tung-Chu, Miss' Soc. of Y. M. C. C.	16.40
N. G. Wyckoff,	A., for student at Adams,	
From WOMAN'S BOARD OF MISSIONS,	TURKEY.—Adana, Friends, by Miss E. S.	
Miss Ellen Carruth, Boston,	Webb, for kindergarten, care Mrs. Mont-	
Treasurer.	gomery, 17.60; Angora, Contribution for	
	Bibles, 16.40; Marash, Armenian friends,	
125.00	interest on endowment Theol. Seminary, 50,	
6,808.25	54.00	
WILLIAM WHITE SMITH FUND.	MISSION WORK FOR WOMEN.	
Income for education of native preachers and	From WOMAN'S BOARD OF MISSIONS.	
teachers in Africa.	Miss Ellen Carruth, Boston, Treasurer.	
MISSION SCHOLARSHIPS.	For pupil, care Rev. G. H. Krikorian, 15.00	
Income of Dr. Hugh Miller scholarship, for	For preacher at Barsi, care Mrs. C.	
Ahmedsagar Theol. Sem'y, 8.88; Income	Harding, 26.00	
of Norton Hubbard scholarship, for do., 40;	For use of Mrs. Henry Fairbank, 30.00	
Income of Norman T. Leonard scholarship,	For use of Mrs. R. A. Hume, 9.00	
for student in East. Turkey, 55.	For pupil, care Mrs. E. S. Hume, 30.00	
177.28	For Sunday-school work, care Miss	
FROM JAFFNA MEDICAL MISSION FUND.	C. L. Brown, 31.00	
For salary of Dr. and Mrs. T. B. Scott, 12	For Okayama Orphanage, 30.00	
months, to June 30.	For Organ Fund for Miss E. T. Crosby, 95.00	
680.92	For Sunday-school work for boys, care	
ADDITIONAL DONATIONS FOR	Rev. W. P. Elwood, 10.00	
SPECIAL OBJECTS.	For kindergarten work in Japan, 300.00—566.00	
VERMONT.—Essex, W. M. Stevens, for use	From WOMAN'S BOARD OF MISSIONS OF THE	
of Rev. C. S. Vaughan, 10; Georgia, Cong.	INTERIOR.	
ch. and Sab. sch., for work of Rev. A. W.	Mrs. J. B. Leake, Chicago, Illinois,	
Clark, 23; Springfield, 1st Cong. ch. Y. P.	Treasurer.	
S. C. E., for pupil, Euphrates College, 25,	For Miss J. G. Evans' house, 297.00	
MASSACHUSETTS.—Boston, Charles S. Cooke,	For the Faithful Leila Memorial	
for native pastor, care of Rev. R. A. Hume,	School, Hadjin, 15.00	
100; Extra-cent-a-day Band of Cong.	For Mexican girl, care Miss Florence	
House, for Wagolian School, 12; A. A.	White, 9.00	
Winsor (Neponset), for use of Miss E. M.	For pupil, care Miss Hattie Seymour, 15.00—336.00	
Stone, 10; Friends, for Pasumalai College,		
4; Cambridge, Sab. sch. of St. Luke's Ref.		
Epis. ch., for a theor. student, care of Rev.		

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.		
Miss Bessie B. Merriam, Oakland, California, <i>Treasurer.</i>		
For Bible-woman, care Miss Mary R. Perkins, 10 00		
For scholarship, care Miss Mary R. Perkins, 15 00—25 00		
From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.		
Mrs. Frances A. Sanders, Montreal, Canada, <i>Treasurer.</i>		
For native preacher, Harpoort, 50 00		
FOR NORTH CHINA COLLEGE, TUNG-CHO.		
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.		
Miss Bessie B. Merriam, Oakland, California, <i>Treasurer.</i> 5 15		
Previously received and acknowledged since September 1, 1893, 5,680 44		
Received in August, as above, 5 15		
Total receipts for the college, 5,685 59		
JEANNIE GRACE GREENOUGH CRAWFORD FUND.		
Income for education of girls in Western Tur- key Mission schools, care of Rev. L. S. Crawford, 50 00		
WILLIAMS AND ANDRUS SCHOLARSHIP.		
Income for pupils at Mardin, East Turkey, 70 89		
THORNTON BIGELOW PENFIELD SCHOLARSHIP.		
Income for students in Pasumalai Seminary, India, 5 00		
THE J. S. JUDD DOSHISHA SCHOLARSHIP FUND.		
Income for teacher in Theological Department of the Doshisha School, 25 00		
THE DEACON GATES SCHOLARSHIP, MARDIN HIGH SCHOOL, TURKEY,		
For work, care of Rev. C. F. Gates, 35 00		
INCOME ENDOWMENT ANATOLIA COLLEGE.		
Income in part for college expenses at Marso- van, 880 00		
FOR VOZGAT, CESAREA, MISSION FUND. Collected by Rev. G. H. Krikorian.		
NEW HAMPSHIRE.—Concord, Mrs. W. K. McFarland's Sab. sch. class, 5.00; do., South Cong. ch. Junior C. E. So., 5; Keene, 1st ch., 15; do., sd ch., 12.60; do., Pri. Dep't ad Cong. ch., 5; do., Wm. Hall, 10; Lyme, Cong. ch., 29; Nashua, Richard Kimball, 15; Vermont.—Essex Junction, Cong. ch., 10.55; No. Pomfret, Cong. ch., 13; Randolph, Cong. ch., 3.36; do., Edward Conant, 1; St. Albans, Rodney Whittemore, 15; St. Johnsbury, V. P. S. C. E., 10; do., Mrs. Horace Fairbanks, 15; Stowe, V. P. S. C. E., 11.50; Thetford, 1st Cong. ch., 5.50; Waterbury, Cong. ch., 15; W. Hartford, Cong. ch., 10; W. Randolph, Y. P. S. C. E., 10; Williston, Cong. ch. and so., 25.03; Woodstock, V. P. S. C. E. of Cong. ch., 25; do., Mrs. Billings, 15.	96 62	
MASSACHUSETTS.—Bradford, Ida C. Allen, 25; Dalton, Mrs. Andrews, 10; do., Mrs. Mary E. Crane, 10; Holyoke, Mrs. Hem- enway, 10; Northampton, Edwards Cong. ch., 40; So. Hadley, Students Mt. Holyoke	304 94	
Coll., 10; Springfield, Mr. Fowler's class, 5; Westfield, Cong. Sab. sch., 25; Worcester, Rev. Henry T. Cheever, D.D., 25;	160 00	
RHODE ISLAND.—Westerly, Cong. ch., sch., 15; Ellington, Cong. Sab. sch., 10; Norfolk, Cong. ch. and so., 80.04; Norwich, Broadway Cong. Sab. sch., 25;	5 00	
MICHIGAN.—Port Huron, Gratiot Centre Y. P. S. C. E., 15; do., V. P. S. C. E., Union ch., 10;	130 04	
CANADA.—Toronto, V. P. S. C. E., Bond-st. ch., 10; do., Katie Cameron, 2,	25 00	
Less Mr. Krikorian's expenses of collection,	12 00	
	633 60	
	236 93	
	396 67	
	3,171 71	
Donations received in August,	56,748 12	
Legacies received in August,	18,586 13	
	75,334 25	
Total from September 1, 1894, to August 31, 1895: Donations, \$516,003.47; Legacies, \$150,435.16=\$666,438.63.		
FOR JAFFNA MEDICAL MISSION FUND.		
MASSACHUSETTS.—Boston, A friend, for work of Dr. and Mrs. T. B. Scott, 8.50; Worcester, Woman's Miss. Assoc. of Cen- tral ch., for do., 150; do., V. P. S. C. E. of Union ch., toward support of Dr. Scott, 100;	358 50	
New York.—New York, Pilgrim ch. and Soc. sch., for Dr. and Mrs. Scott, 237 34		
ILLINOIS.—Decatur, C. A. Cren, 4.99; Springfield, W. T. Reynolds, for nurse, 25;	29 99	
SCOTLAND.—Edinburgh, G. C. Maclean, for native helpers, 122 27		
	748 10	
Part of amount acknowledged in <i>Herald</i> of October, 1894, for hospital buildings (4,777), recalled,	448 90	
Previously acknowledged,	1,196 60	
	587 09	
Less salaries Dr. Scott, Dr. Mills, J. Fitch,	1,783 64	
	1,386 79	
	396 90	
FOR JAFFNA MEDICAL MISSION ENDOW- MENT.		
From G. C. Maclean, Edinburgh, for bed, £2, 9 87		
Previously acknowledged,	6,992 82	
	7,002 69	
FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.		
From Mrs. Dr. D. K. Parsons, Chicago, Ill. 10,000 00		
Previously acknowledged,	22,737 62	
Less sent Rev. C. C. Tracy, D.D., for Self- help Dept.	39,737 62	
	410 00	
	38,327 62	
FOR CHURCH IN AHMEDNAGAR, INDIA. Collected by Rev. R. A. Hume.		
MASSACHUSETTS.—Boston, Alpheus H. Hardy,	100 00	
CONNECTICUT.—New Haven, Henry S. Williams, add'l,	50 00	
Previously acknowledged,	150 00	
	2,667 00	
Total receipts for the church,	2,817 00	

# FOR YOUNG PEOPLE.

---

## PIONEERING IN NEW GUINEA.

BY REV. R. MACKENZIE, OF ALLOA.

[The following story is an abbreviation of an article by Rev. Mr. Mackenzie, found in *The Missionary Record* of the United Presbyterian Church of Scotland for August, 1895.]

WITH Australia now reckoned as a continent, New Guinea claims the premier place among the islands of the world. It is three times as large as Great Britain, and is partitioned among three European nations — Holland, Germany, and Britain. The Dutch were first upon the scene, and command the larger part of the island. The part that belongs to Great Britain is no insignificant portion, covering 200,000 miles, and containing a population of 180,000 inhabitants. The character of these inhabitants is savage in the extreme. They belong to many races, driven, evidently, from the surrounding regions by hunger or by war, and finding here a refuge. Each tribe is a community by itself, with a language of its own, and living in deadly feud with its neighbors. The houses are often perched on trees or standing in swamps raised on piles, with a large veranda or platform in front. There are larger houses in each village, called dubus, possessing in some instances a semi-sacred character, where the men often huddle together at night with club and arrow and spear to be prepared for defence or attack. Wars are incessant and skull-hunting is a favorite occupation.

It was to this wild and cannibal people the London Missionary Society resolved to carry the gospel nearly five and twenty years ago. Wisely they looked to the men and women of the South Sea Islands to bear the standard of the cross over this frontier of heathendom. Their appeals met with a warm response. All the Christianized islands, from Tahiti in the east to the Loyalty group in the west, sought a share in the new enterprise. And to the honor of these Christian natives be it said, never did a call come for helpers, when the savage club or the deadly poison or the malarial fever cruelly claimed their due, but instantly were there volunteers ready to take the place of those who fell. Their spirit of devotion is shown by the answer of one to a Darnley islander, who was endeavoring to dissuade him from venturing among such savages. He was describing their deeds of cruelty, when the Christian teacher cried: "Hold! are there men there?" On being assured there were, he nobly retorted: "That will do. Wherever there are men, missionaries are bound to go." The teachers were led forth by tried agents of the Society. First they were planted on the islands facing the Papuan coast, and then moved forward to the dreaded mainland where fever stalked with a step more deadly than native with his treacherous club.

It was in 1877 James Chalmers was summoned from Raratonga to enter New Guinea, and his book just issued, "Pioneer Life and Work in New Guinea," gives us a glimpse of his seventeen years' labors in this perilous field. His was a wise

selection. His tact, courage, coolness, and overmastering faith in a present, ever-watchful God fitted him for the post. Born in Ardrishaig in 1841, at the age of nineteen he declared his decision to devote himself to the work of his Lord and Master. To join Livingstone in Africa was his ambition, but to the South Seas the directors of the London Missionary Society sent him. He cordially acquiesced and sailed in the ill-fated second *John Williams* that made but



TREE HOUSES IN NEW GUINEA.

the one voyage, and sank, shivered to atoms on a coral reef off the island of Niuë. He and his wife were saved from the wreck. Planted on Raratonga, they there labored for ten years, training teachers, building up the church, reclaiming the waste places, and superintending the work on the neighboring islands.

But New Guinea's needs now became clamant. James Chalmers, with his devoted wife, readily accepted the summons and passed forth by Queensland to his adopted country. A baptism of fire awaited them. A few weeks after their

arrival, while busily preparing a teachers' house at the South Cape, there was a cry raised and shouts were heard. A boat, the *Magic*, lay in the harbor, and the captain had aroused the enmity of the natives. Soon the conch shell is blowing and men are rushing armed with spears, bows, and arrows. Chalmers is in their midst in an instant, calming them by his fearless attitude and peaceful words. On boarding the vessel, he finds the captain bleeding from a wound, and a native dead. This was a perilous position. He gets ashore with the dead body and succeeds in pacifying the frenzied crowd. But the fear and excitement among his own people are intense. All counsel flight, except Mrs. Chalmers, who urges that to fly would be fatal to the work, to stay would regain confidence. Her advice is accepted. An anxious night is passed and the morrow dawns with the people calmed and pleased at the confidence reposed.



A PAPUAN HOUSE IN NEW GUINEA.

Now there opened up the work for which, by nature, Chalmers seemed to be qualified. Tribe after tribe stretched away along that coast and back into the bush. To gain the confidence of these suspicious, jealous, revengeful, thieving savages and to unite them in friendship was the work to be first done—a work both of delicacy and peril. Chalmers determined at the outset he should never go among them but unarmed; and to him unarmed has proved to be unharmed. Gifts he carried with him instead of powder and shot. "Tamate" is how the natives pronounce his name, and no name is better known and better revered throughout British New Guinea. His pioneering expeditions were based on the principle that short visits make long friends. Perilous they have often been; but never once has confidence been misplaced or friendship unsecured.

One of his most adventurous journeys was a visit to the cannibals of the west in a lakatoi—a native sailing vessel. Once a year the natives of Port Moresby go on a trading expedition to the western regions carrying pottery and returning with sago. Chalmers determined to accompany them and obtain an opening for the gospel in this cannibal district. A lakatoi is a frail craft for a journey of

200 miles over an angry gulf. It is a vessel constructed of three or four canoes, sometimes as many as twenty, lashed together and fitted with sails. In two days the first port is reached amid tremendous excitement. Crossing the bar of the stream is a perilous experience. Once crossed, 150 men spring on board, shouting, yelling, and rubbing noses. For three hours the hubbub continues, till "Tamate" lands and takes up his abode on the platform of a large dubu. Next day the bartering begins. As a preliminary and as a token of friendship, dogs and pigs are slaughtered without mercy. It is a fearful scene. To preserve the peace, bows and arrows are piled around the houses. At the evening hour a light shines out from the missionary's platform. Instantly there is silence on his lakatoi. It spreads till the immense gulf-sailing craft and the noisy natives below are hushed into a calm; when those men that know little but hate and revenge are taught for the first time the great message of love and life.

Farther on, Chalmers enters the Maipuan country, the home of cannibals. The chief meets him at his boundary and conducts him through numerous creeks and stinking swamps to his village. It stands in a swamp with houses shaped like their temples, large in front and tapering toward the back. Examined and pronounced a human being, he is struck with their temple so finely built, their canoes so beautifully cut, so richly carved, their garden plots on their elevated platforms so carefully tended. This is a higher type of the savage—but still the savage. Human skulls greet the eye in every direction, and some rather fresh ones take off the edge of the appetite at meals. A man-hunt is their favorite pastime. But the people listen attentively to the gospel message; eagerly they question the Christian natives accompanying Chalmers; and when farewells are said they promise to give up their inhuman practices and live at peace with their brethren. In time teachers are settled, and while heathenism holds its sway, it is shorn of its most repugnant features.

But tribes stretch farther west with as evil a reputation for pure savagery. A few years later Chalmers sets out to visit them—this time in a whale boat. At the first village he touches, on each platform is a dead body, as there is no solid ground near for burial. The crew live in deadly fear of being clubbed every moment. At last in that strange place, with charms and fetishes of all kinds, and skulls of human beings and various animals all around, the gospel is proclaimed and men are amazed to hear that "the Great Spirit is love."

The great object of these pioneering expeditions is to pave the way for the



BOEVAGI, CHIEF OF PORT MORESBY.

[October, 1895.]

locating of teachers. Chalmers' plan is "to visit frequently, get thoroughly known by living with the people and, through interpreters, tell the story of divine love, and so prepare the way for teachers living with them." He stations no teacher where he himself has not been, and where he would be not unwilling to live. In the twenty years of the mission over 120 have died of fever or been poisoned and massacred. The inhospitable climate demanded, therefore, that New Guineans themselves should be trained for the work. In these pestilential swamps they seemed perfectly healthy and their superior intelligence indicated their ability, if once qualified. It is indeed astonishing to find what a quarter of a



VILLAGE NEAR PORT MORESBY, NEW GUINEA.

century of mission work has accomplished. The first ten years certainly showed little, the dark pall of heathenism being pierced by only a few shafts of light. All that could be reckoned was a small school settlement on the Murray Island, a dialect reduced to writing and a few persons who had given up heathenism. But the next ten years revealed streaks of the approaching dawn. Port Moresby — once a barren and unhealthy region — has become a centre of widespread influence, of civilization, and Christian instruction. Three other stations manned by European missionaries are planted along the coast. The church reckons hundreds in its membership, and thousands of children are receiving Christian instruction and, last of all, the New Testament has been translated into the Motu language, the New Guinean tongue most widely in use.